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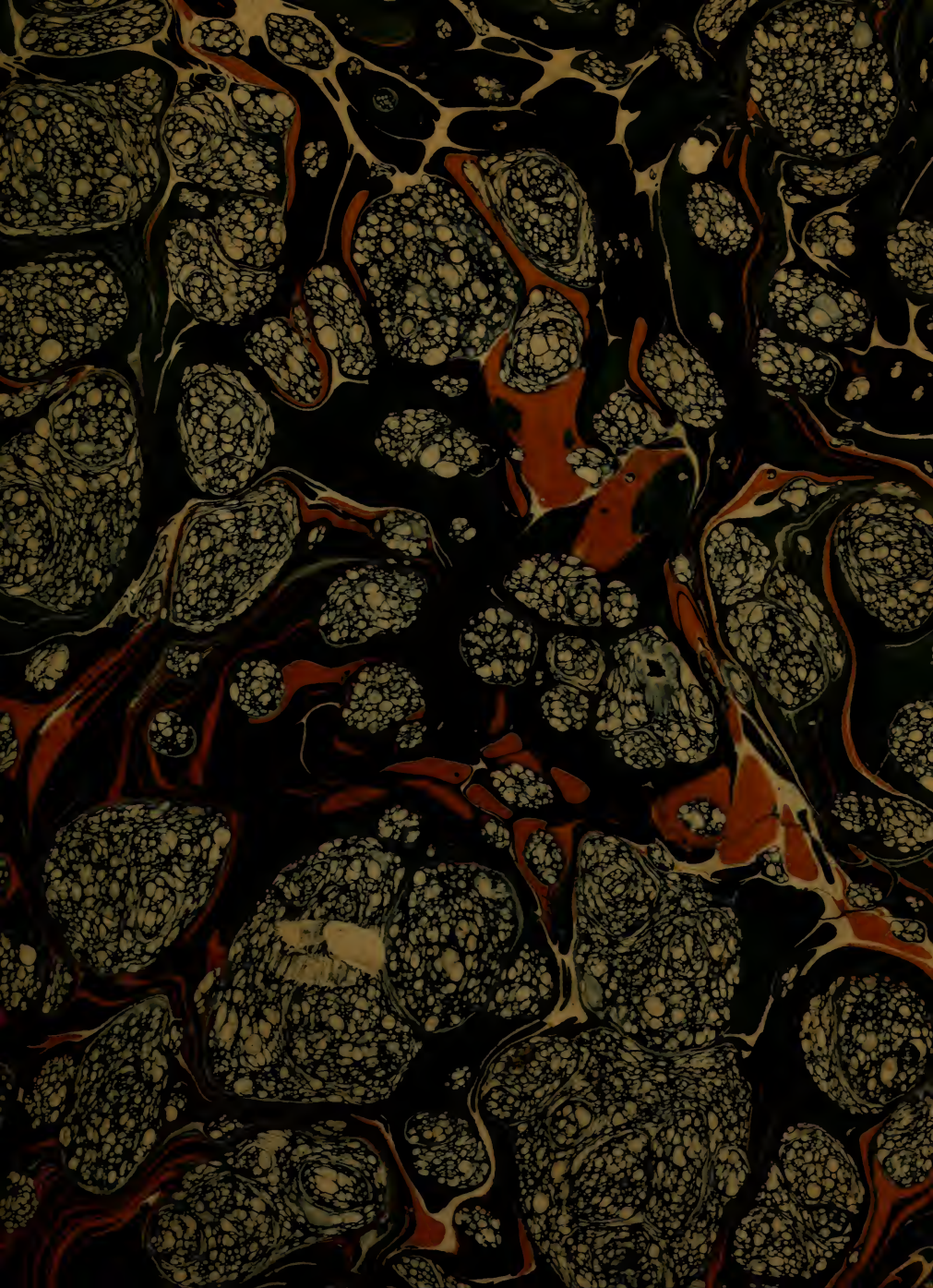

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Vera Effigies RICH.ᵈ BERNARD, vigilantiſ-
simi Pastoris de Batcombe Somſetſ. Aº. 1641

W: Hollar Bohem, ad vivum del: Londini

A Threefold

TREATISE

OF THE

SABBATH;

distinctly divided into

The { PATRIARCHALL, MOSAICALL, CHRISTIAN } SABBATH:

For the better clearing and manifestation of the truth in this Controversie concerning the *weekly Sabbath*.

By *Richard Bernard* Rectour of *Batcombe*.

Remember the Sabbath day to keep it holy, Exod. 20. 8. *as the Lord thy God hath commanded thee*, Deut. 5. 12.

LONDON,
Printed by *Richard Bishop* for *Edward Blackmore*, and are to bee sold at the signe of the Angel in S. *Pauls* Church-yard, 1641.

To the right Honourable the Lords Temporall in the High Court of Parliament.

To the Honourable the Knights, Citizens, and Burgesses in the House of Commons.

more especially

To the Grand Committee for Religion.
To the Committee for the Remonstrance.
To the Committee for Ministers maintenance and suppression of scandalous Ministers.

more particularly,

To the Knights, and Burgesses of *Somerset-shire*, or Parliament-men dwelling in that County, namely,

Sir JOHN PAULETT, Knight	Mr. POPHAM.
Sir WIL. PORTMAN, Baronet	Mr. LUTTERILL.
Sir JOHN STOWELL, Knight of the Bath.	Mr. BASSET.
Sir RALPH HOPTON, Knight of the Bath.	Mr. SMITH.
Sir FRANCIS POPHAM, K.	Mr. PHELIPS.
Sir EDWARD RODNEY, K.	Mr. PYNE.
Sir PETER WROTH, K.	Mr. HUNT.
Mr. DIGBY.	Mr. KIRTON.
	Mr. SEARLE.
	Mr. JOHN ASHE.

Right Honourable Lords, and you the Honourable Assembly of the House of Commons,

THere hath been no Christian Church beyond the seas, departed from *Rome*, which hath given so much honourable respect unto the Lords day (our Christian Sabbath) as

wee here in this our flouriſhing Kingdome and Nation : And it was our glory ſo to honour the Lord Chriſt; and it will be our great unhappineſſe to faile in this our Chriſtian duty, ſo confirmed by Scripture, and the generall practice of all true worſhippers of his glorious name throughout the whole Chriſtian world, the ſpace of theſe ſixteene hundred yeares.

Yet in this our time, and of late dayes, are ſtepped up among us certaine vaine men, prophane enough, who have attempted to deprive Chriſt Jeſus of his glory (in the religious obſervation of this day, grounded upon his glorious Reſurrection) and us of our ſpirituall conſolation, in keeping an whole day ſet apart for his worſhip and ſervice.

For this end, books upon books have beene written, and by licence paſſed the Preſſe, to take away the morallity of the fourth Commandement, never, in any age heretofore, doubted of; to make alſo people beleeve, that our Chriſtian Sabbath hath no warrant from thence, and that it is not of divine inſtitution, but alterable from that firſt day of the week, equallizing their deviſed holy-dayes with it, and allowing alſo the like vaine ſports upon this day, as upon the other dayes, calling ſuch as religiouſly ſet the whole day apart for holy uſes, *Sabbatarians*, and *Iudaizers*, thus reproaching, and in their ſenſe, belying thoſe that more truly honour Chriſt than they doe.

And that they might ſecurely go on in theſe their

their prophane errours without controule, and perſwade the more inconſiderate ſort, that what they have written, are truths, and unanſwerable; they have ſtopped the meanes of printing ſound Antidotes to their empoyſoned propoſitions, whereupon they have beene bold to inſult over godly orthodox Divines, with too many words of inſolency, ſcorne, and much contempt; which they have borne with great patience, waiting the Lords leiſure till he ſhould bee pleaſed in his good time to give liberty for the publiſhing of their learned labours, which have of long time lien by them.

And now (bleſſed be God) the time is come, the way is made open by your honourable wiſdomes, goodneſſe, power, and authority, for godly and learned men to diſcover the vaine boaſtings, and the folly of thoſe evill ones, to the view of all. Some of ours proceed polemically, and have made anſwer fully to the beſt eſteemed of thoſe prophane writers. Some only write poſitively, to diſcover the truth, and to make it knowne in a plaine way, that the meaneſt capacity may bee rightly enformed: This way have I taken in this threefold Treatiſe, humbly craving pardon for my bold preſumption in preſenting to your honourable view theſe my weak endeavours.

But the cauſe is Chriſts, and ſo deſerves acceptation and promotion: God hath appointed you at this time, as his worthieſt and meeteſt inſtruments for this end: I cannot therefore ſeek for other Patrons in exalting the honour of Chriſt,

which by these men hath been so dishonoured, and his people so abused. For the redresse whereof, as you have nobly begun, so to proceed on to do ever valiantly in the best service of your God, there shall not be wanting the hearty and earnest prayers of

Your humble Servant

and Suppliant

RICHARD BERNARD.

London, March 26. 1641.

The

Faults to be corrected.

PAge 3. line 21. *for* grant *read* ground. pag. 50. l. 24. *for* raigne *read* raine. pag. 57. l. 12. *for* no *read* only. pag. 59. l. 12. *for* to *read* by. pag. 71. l. 6. *for* fourtum *read* quartum. pag. 73. l. 31. *dele* before. pag. 78. l. 28. *for* John *read* Josua. pag. 95. l. 22. *set* and *after the word* rest. pag. 127. l. 21. *for* plaucit *read* placuit.

The rest of the escapes I pray the Gentle Reader to correct.

The Contents of the Patriarchall Sabbath.

SECTION I.

OF *the first Sabbath, and why called Patriarchall.*

SECT. 2. *Of the conceit of an Anticipation or Prolepsis, and what it is.*

SECT. 3. *Arguments against this Anticipation or Prolepsis.*

SECT. 4. *Of another conceit concerning Destination, and what it is, also confuted.*

SECT. 5. *Of the true understanding of the words in* Gen. 2. 3.

SECT. 6. *That in* Gen. 2. 3. *is the Institution of the Sabbath.*

SECT. 7. *The Institution was binding, and required the observation of the Sabbath, from the beginning.*

SECT. 8. *The Sabbath was observed of Gods people, before the Law given at Mount Sinai.*

OF THE PATRIARCHALL SABBATH, AND THE ORIGINALL THEREOF.

Gen. 2. 3.

And God blessed the seventh day and sanctified it.

SECTION. I.

Of the first Sabbath, and why called Patriarchall.

IN these words is the institution of the Sabbath before the Law given on Mount Sinai.

I call it the Patriarchall Sabbath, because it was known and observed of the holy Fathers, of *Adam*, and of the other Patriarkes, till *Moses* and Israel received the Law. And to distinguish it from the Mosaicall and Christian Sabbaths, of which in the two Treatises following.

Some there be, and more of late, than heretofore, that do deny the Sabbath to be here instituted.

Because, say some of them, (for they be not all of one minde) that *Moses* delivered the words by a figure called *Anticipation* or *Prolepsis*: Other some, that they be words of destination, that in time to come the seventh day should be blessed and sanctified to Israel for the Sabbath day; and so the words not to be taken for a present Institution of the Sabbath day then.

So the Question is, whether the Sabbath day in this place of Genesis hath its first ground and establishment, and here its first institution.

Many of the Ancients, some of the learnedst Jewish Rabbies, very many judicious Divines among us Protestants, and divers learned Papists, do hold the affirmative.

Some (few in comparison of the other) do hold the negative, upon the former suppositions; suppositions I call them, for that they have no ground of Reason from either the Letter, or Circumstance of the Text.

SECTION II.

Of the conceit of an Anticipation or Prolepsis, and what it is.

THOstatus his conceit of an Anticipation in the words, was, saith *Catherinus*, *ineptum commentum*; and is indeed contrary to the plaine meaning of *Moses* his whole narration, and the letter of text.

Here its fit in the first place to shew what is an Anticipation.

It's the setting down of a thing in order of story before, which cometh to be so in order of time afterwards.

The Reason of every such Anticipation is from the Penman of the Historie, who writeth down things not as they were of old at the first, but as they then were, when he wrote the story.

Such an Anticipation here, some of them only so say, or do rest on others who affirme it, without allegation of reasons for this their conception, and brain birth.

But

But there is one of late who hath produced his grounds for it.

1. Because, saith he, the words may be thus translated:

And God hath blessed the seventh day, and hath sanctified it.

Ans 1. None so translate the words, otherwise than the former in verse 2. *Perfecit & requievit*, no advantage to be taken more in the word *hath blessed, and hath sanctified*, than in saying, *He blessed and sanctified.*

Hath, is but an English particle, and not of force in the Hebrew, in the Greek, or Latine, which yet if we adde to the other verbs, as, *He hath ended*, and *hath rested*, speaking of that same time, would be absurd.

Ans. 2. Thus to devise a Translation from all that have Englished the words, as a reason to build thereon a new conceit, is no sound dealing, but a perverting of the true sense.

2. For that diverse places are named elsewhere, by an Anticipation, saith he.

Ans. This will not conclude, therefore here is an Anticipation, because there:

For in those other places, there evidently appeareth the ground of the *Prolepsis*, why of necessitie it should be so taken: there would else manifestly be an untruth uttered, which cannot be here understood, when the words are taken, as they be in the text, as then, and at that time so.

Yet these two reasons, (for no more I finde) are onely the weak underpropers of their fancie.

Section III.

Arguments against this Anticipation or Prolepsis.

Argument 1.

WHere the words may be taken literally without danger of any untruth, contradiction, or absurditie, there is no figure and anticipation.

For in a plain narration, to take the words figuratively, is to abuse the Scripture, and to make it as a nose of wax.

But these words, *He blessed and sanctified*, applied to that

self-same singular day in which he rested, have in them no falshood, no contradiction, no absurdity. Therefore here is no Anticipation.

Let any shew wherein the falshood, the contradiction or obsurditie, in so applying and understanding of the words is; if they cannot, they must give over *Abulensis commentum & figmentum.*

Argument. 2.

EVery Prolepsis is onely in places, or in the description of things, and actions done by men, but not of Gods divine institution, no instance can be given hereof.

But these words are not spoken of any place, nor act, nor thing of men, but an act of Gods institution, who is said to blesse and sanctifie the day; and are words of his divine institution. And therefore here is no Anticipation till it can be proved, that one may so differ from all other in holy Story.

Argument. 3.

In every Anticipation, the name, act, or thing forespoken of in order of Storie, hath its dependance, and rise from some thing following, yet before in order of time. For this is an Anticipation, as is before shewed: and it is most true, in every such figure: See it in instances.

In *Bethel* is a prolepsis: *Gen.* 12. 8. from *Gen.* 28. 19.

In *Gilead* is a prolepsis: *Gen.* 31. 31. from *Gen.* 31. 47.

In *Gilgal* is a prolepsis: *Iosh.* 4. 19. from *Iosh.* 5. 9.

In *Bochim* is a prolepsis: *Iudg.* 2. 1. from *Iudg.* 2. 5.

In *Exo*: 16. 33, 34. which act was when the Tabernacle was built, and the Testimony made afterwards: *Exo.* 25. and 26. and 27. on which the truth of this act of *Aaron* dependeth.

In 1. *Sam.* 17. 54. is a prolepsis, for the act of *David* here mentioned could not be true, till afterward he won the strong hold of *Zion*, and got *Ierusalem*: 2. *Sam.* 5. 7.

In all these, and in every other prolepsis, there is such a dependance so clear and evident, as none can doubt of the truth of

of the figure, except we would faultie the natration with an untruth.

But now these words in *Gen.* 2.3. have not their truth dependant upon any thing after recorded in Scripture, which was before this act of God in time.

For who can say truely, and sollidly prove it, that the words in *Exo.* 20. 11. were the institution of the Sabbath in time before this in *Genesis.*

For tis manifest that the Sabbath was kept before the promulgation of the Law. *Exo.* 16. 30.

And again the words in *Exo.* 20. 11. shew us, not what new thing God did then, but what he had done, when he rested the seventh day, from his six dayes wörks in the Creation,

For as God telleth them what he had done in the very first six dayes in the beginning, so he told them what he did that very seventh on which he rested from his work; he blessed, and hallowed it, and made it the Sabbath.

Therefore its to be concluded, from the nature of a true Prolepsis, and the dependance of that which is first spoken, upon that which maketh it so in time, that here is no Anticipation.

Argument. 4.

IN every Anticipation the thing so spoken of, is generally known to be come to passe before the Penman wrote it: as those former instances do shew.

If here then were a Prolepsis, Gods blessing and sanctifying the seventh day, should have been known generally, and the institution before *Moses* tyme, who wrote this history of *Genesis.*

If they will not acknowledge it was so known before *Moses* wrote *Genesis*, then is there no Anticipation.

If they grant it to be generally known, then must they yeeld that the Sabbath day was before the giving of the Law, and generally so known.

If they say it was known unto all Israel onely after the giving of the Law; then I ask them.

1. What Sabbath that was, which was knowne to Israel at the raining of Manna?

2. How they know that *Moses* wrote *Genesis* after the time of the giving of the Law? If only it was generally knowne from that time, and not before, from whence hee must take occasion (as they say) to insert the words into the second of *Genesis* and third verse, by way of a Parenthesis.

Argument 5.

THey have no ground whereupon to settle their Prolepsis: no Scripture have ever any of them alleadged, but either the sixteenth of *Exod.* or the twentieth, and eleventh verse.

But in neither of these can they fetch their rise for it Not out of *Exod.* the sixteenth, for there are no words of Gods blessing and sanctifying the day, mentioned in all that chapter.

Not out of *Exod.* the twentieth, for the reasons forenamed in the third argument: Therefore in the words *Gen.* 2. 3. is no Prolepsis.

Argument 6.

EVery Anticipation in holy Story hath its ground for it within some convenient space of time.

Usually and commonly the thing anticipated is recorded within the same book where the Prolepsis is.

Sometime in the same chapter, *Jud.* 15. 14. 17. and 2. 1. 5. *Gen.* 31. 21. 47.

Sometime in the same verse of the chapter, as in *Gen.* 33. 17.

Sometime in the next chapter, as in *Josh.* 4. 19. and 5. 9.

Most usually in the same book, though somewhat farther off in chapters, as in *Gen.* 12. 8. and 28. 19. yet the space then within a mans age.

Seldome in any other book, though sometime, as that in the first of *Samuel* 17. 54. and in the second of *Sam.* 5. 7. when

when there is a continuation of the ſtory of the ſame perſon, whoſe act is the ground of the Anticipation, as is cleare in this inſtance of *David*, where the Anticipation and the act of *David* are within the terme of his life.

But here is a ſuppoſed Anticipation, not of a few yeares, or the age of a man, but the ſpace of one world, for 1657 yeares, and then into another for the ſpace of 450 and odde yeares, in the whole 2450 and more yeares. A monſtrous birth of a leaping Prolepſis for ſo many generations, not to be aſſented unto.

Argument 7.

IN every true Prolepſis, the very ſelfe ſame ſingular thing is to be underſtood in the Anticipation, and that whereon it dependeth: As *Bethel* in *Gen.* 12. 8. is the ſelfe ſame in *Gen.* 28. 19. not another *Bethel.*

But the ſeventh day in *Gen.* 2. 3. is not the very ſelfe ſame ſingular and individuall ſeventh day in *Exod.* 20. 11. as it was confeſſed, but the ſame in likeneſſe, ſaith one, and in ſucceſſive revolution; but the nature of an Anticipation doth not admit of ſuch a diſtinction. And here note further, that the words of *Exod.* 20. 11. whence they doe ground their Prolepſis, have not the word ſeventh day in them: for in *Exod.* 20. 11. it is ſaid, *Wherefore the Lord bleſſed the Sabbath day and hallowed it.* But in *Gen.* 2. 3. it is ſaid, *He bleſſed the ſeventh day*: ſo as *Moſes* kept not to the word preciſely, as he ought, if in *Gen.* 2. 3. there were a true Prolepſis. Therefore there is none.

Argument 8, *and laſt.*

EVery true Prolepſis is raiſed upon a ſure ground, and not upon a meere and uncertaine ſuppoſition, as is manifeſt in all the former inſtances, and in any other that may be produced.

But this Prolepſis is grounded upon a meere and uncertaine ſuppoſition, which is this, that *Moſes* wrote his ſtory of *Geneſis* after he heard the Law promulgated upon Mount Sinai, where he heard God to bleſſe and ſanctifie the ſeventh day

day to Israel: and therefore in writing of *Genesis* he occasionally inserted the words in *Gen.* 2. 3. by way of a Parenthesis.

But till they can prove this, every one may see their sandy building, and withall admire, that any learned men dare thus to wrastle with their wits to overthrow a divine institution.

Thus much for this Anticipation.

Pererius is of opinion, that *Moses* wrote *Genesis* in *Midian*: *Euseb. Cæsariensis* holds it written before the Israelites comming out of *Ægypt lib. 7. cap. 2. de Præpa. Evang.*

SECTION. IV.

Of another conceit concerning Destination, and what it is, also confuted.

IT is cleare that there is no Anticipation in the words, which some perhaps well weighing, have devised another shift to darken the plaine narration, that here should not be conceived a present institution of the first Sabbath: and this is by interpreting the words by way of Destination, which stiffely some maintaine contrary to the opinion and judgement of many learned men, aswell Papist as Protestant Divines as afterwards shall be shewed.

For better proceeding herein, to shew the error, and to cleare the truth: let us see, first what they meane by Destination, to wit, Gods purpose and intention to have the seventh day mentioned in *Gen.* 2. 3. to be the Sabbath day in actuall use, after the giving of the Law upon Mount Sinai, 2450 yeares after Gods creation of the world, and his resting on the first seventh day: this is their conceited Destination of the day.

1 What is meant by Destination.

Next, before I come to their Reasons, let us see what they yeeld us.

First, that God bestowed a speciall prerogative, and preferment upon the seventh day, setting it apart from the rest of the week: That this was done (saith a learned Opposite) we all agree, but when it was done is the question.

2 Our agreement.

Secondly,

Secondly, it is said further, that when God had ended his workes, he ordained and appointed that the seventh day, the day of his owne rest, should bee that on which his Church should rest, and follow his example; and this was that great blessing and prerogative bestowed on that day.

Thirdly, it is moreover granted, that the seventh day was from the beginning the day of Gods rest, and might have been imployed as the Lords Sabbath; and some dayes doubtlesse were thus bestowed, and perhaps this.

Fourthly, and lastly, that the cause and reason of the Sabbaths sanctification (to wit, Gods rest) was from the beginning, though the sanctification it selfe was a long time after

From all this note: First, that the seventh day was the day of Gods own rest; Secondly, that this his rest was the cause or reason of the Sabbaths sanctification; Thirdly, that as God actually rested, so he then actually sanctified the day, deputed and consecrated it unto rest; Fourthly, that this his rest was exemplarie, he ordayning and appointing that the Church should follow his example; Fiftly, that he set it apart from the rest of the weeke; Sixthly, and so bestowed upon it a speciall prerogative and perferment, and a great blessing, which was his appointing it the day of the Churches resting and following his example; Seventhly, that that day might have beene imployed as the Lords Sabbath, that some dayes doubtlesse were thus imployed, and perhaps, the seventh day it selfe.

Thus farre wee accord, and if well weighed, it might easily overthrow their discord from us, and bring them home to us: for our disagreement is only in this:

3. Our discord.

Wee say, that all this which they yeeld, was for the time present, by way of actuall use and employment: They say it was only by Destination, and Gods purpose to have it so, after he should give his Law on Mount-Sinai, after the destruction of the old world, in a new

world, (as it were) after the Israelites delivery out of Ægypt 2400 yeeres from the worlds creation: How likely this is, let the indifferent Reader judge. But let us see their reasons.

4. Our Opposites Reasons.

1 *Argum.* *Moses* wrote *Genesis* after the giving of the Law, as *Beda* and *Abulensis*, with others, say: Therefore *Moses* hearing the Law of the Sabbath, wrote in *Gen.* 2.3. of Gods purpose and intention, and of the Destination of the Sabbaths sanctification, after the giving of the Law.

1 *Answer*, This is not well proved, that *Genesis* was written after the giving of the Law, *Beda*, *Abulensis*, say so; *Pererius* and *Eusebius Cæsarienſis* say otherwise: Set opinions against opinions. Secondly, there is no consequence from the Antecedent, *Moses* having heard the Law, wrote therefore in *Gen.* 2. 3. of the Sabbaths Sanctification, by Destination; here is a rope of sand indeed: for had he written those words in *Genesis* for the instruction of the Israelites, why mentioned not he the Law of God given at Sinai, to make more plaine the Destination, and the fulfilling of it? for reason would that hee should have done so. Thirdly, if the words in *Gen.* 2. 3 have reference to the Law, and are not dependent upon the verses going before, why doth not *Moses* in his writing of *Exodus*, mention some such thing either in *Exo.* 16. or 20. where he writeth of the Sabbath, or in other places, where hee mentioneth the seventh day? In *Deuteronomie*, chap. 5. where he repeated the Lawes, and giveth a reason of the Lords commanding to keep his Sabbath, vers. 15. where this Destination might aptly have beene mentioned, yet *Moses* speaketh not a word thereof.

2 *Argument*, *Musculus* doth translate *Sanctificatus* by *Destinatus*, and Mr. *Byfield* observeth that the originall Word signifieth to *prepare*: Therefore the Sabbath had not an actuall existence in the world from the beginning: The Rest was from the beginning, but the Sanctification it selfe was a long time after.

2 *Answer*, For the signification *prepare*, it signifieth not

not so properly, but figuratively, and so used somewhere, and so translated, as in *Ier.* 12.3. but hardly in any other place in the whole old Testament, taken in this sense. What reason is there to leave the proper and most common acceptation, and take a figurative, and so rare a signification of the word? Againe, a word of many significations, must have the signification given it, as may be approved by the circumstance of the Text, and not (as wee please) to apply it for our own purpose, without proofe. Thirdly, who knoweth not that to *prepare*, is for present use very often, see in *Exo.* 16.5. *Num.* 23.1. *Ios.* 1.11 and *Ester* 5.4. *Psal.* 147.8. *Mark.* 14.12.15. therefore it is unsound, from a bare signification to conclude a future Destination for a very long time after.

2 For *Musculus* expressing of it *Destinatus*: I answer first, that none translateth the Text it selfe so. *Iunius* and *Tremelius*, *Arias Montanus*, *Pagnine*, *the Septuagint*, *the Chalde paraphrase*, *the vulgar Edition*; all of them translate it by *Sanctificavit*, and none by *Destinavit*. Secondly, no where do the Dictionaries expresse the Hebrew Word in *Gen.* 2.3. by *Destinavit*, but by *Significavit*: Why therefore should a singular expression by any on single man occasion any to wrest a Text of Scripture, from its common and plaine sense, to uphold a new device? Thirdly, though *Musculus* doth thus expresse the Word, doth hee therefore coyne such an interpretation? He doth not. And therefore his Destination is no more, but the setting apart of the day to bee a Sabbath, to ordaine and chuse it for that end. Fourthly, that none may be deceived by the Word *Destination*, wee must understand that there is a double Destination,

See *Avernarius* *Schindlerus* and the rest.

1 A *future Destination* for time and imployment, the time longer or shorter, as there is use of the thing destinated to future time, because the thing destinated in Gods decree, hath not existence or being before such a time. This was the Destination of *Cyrus* spoken of by *Esai* 44.28. and 45.1. long before he was borne, and when he was made King, in the first yeere of his raigne, he performed that which God had destinated him unto, *Esdr.* 1.1.

2 *Chron.* 36. 22. To this kind of Destination must be referred, *Ieremie* to bee a Prophet before he was borne: So *Iohn Baptist* Christs fore-runner, and Saint *Paul* a chosen vessell to beare Christs name before the Gentiles and Kings, and the Children of Israel. And this Destination may be spoken of Christ ordained to be the Messias, and to shew himselfe to bee so in his appointed and destinated time. Now this Destination is indeed nothing else, but Gods preordination of a thing to bee which hath not either present being, or not fitly the time come for the use and imployment thereof; but neither of these can be said of the day on which God rested, as is cleare by what is before ganted by our Adversaries.

Acts 9. 15.

2 *Present Destination* for time and imployment, so also as the thing *Destinated*, be for continuance, and may come to a greater solemnity, more at one time than at another: as for example to evidence it in persons, places, and times.

1 For persons, the Levites were destinated to the service of the Tabernacle, and were actually admitted to the service thereof, presently upon their choyce; for they were fit, and the time seasonable for the use the Tabernacle.

2 For places, when the Tabernacle was made, it was destinated to the solemne worship and service of God, and was presently employed; so was the Temple after *Solomon* had built it.

3 For times, *Abib*, *Exod.* 12. 2. was appointed the beginning of Monthes, and the fourteenth day of the Month destinated to the eating of the Passeover; and though it was to be continued for the times to come, and to bee observed with greater solemnity, yet then was it actually in use. So that with the institution, there was the present observation, though with greater solemnity afterwards performed. Thus may we think of the first seventh day Sabbath, so destinated for a Sabbath to be kept with greater solemnitie, after Israels deliverance out of Egypt; yet nothing hindereth to beleeve, if we take what before is granted, that there was a present observation of the day. What I finde to bee objected against this,

is

is answered in this Section afterwards.

3. *Argument*, Solemn Feasts, memorialls of Gods great mercies, were ordained in *Sinai*, but destinated to be kept holy in *Canaan*. So that between the institution, and observation may be a great distance. And therefore it is not unreasonable to hold the observation of the first seventh day Sabbath to be deferred to the time after the Law given.

1. *Answ.* Yet here is a great difference between a few yeers in one age, and many ages through out the old world, and the ages following for above thousands of yeers. Secondly, There was at the time of the institution of those Feasts, the time and place appointed when they were to be kept, but no such thing in *Genesis*, touching any future time, for the observation of it, for then the fancied destination had been clear, and the question had been ended. Thirdly, There was no reason for the keeping of some of those solemn Feasts, as the feast of weeks, or of harvest: *Exo.* 34.22. becaus in the wilderneſſe they did neither sow nor reap: So the Feast of Tabernacles after the gathering in of corn and wine, *Deut.* 16. 13. becaus then they dwelt not in houses, to make them boothes, to remember that in the Wilderneſſe they so dwelt, for as yet they were in Tents in the Wilderneſſe; nor had they fields of corne nor vineyards to gather in corne and wine. Therefore there was reason for destinating the observation of those Feasts till afterwards. But such sound reasons of destinating the observation of the seventh day Sabbath for so many hundred yeers are yet to seek: The Passeover they kept when it was instituted, and after, in the wilderneſſe: *Num.* 9. 1. 5. and so no doubt other holy dayes then instituted, such as then could be kept.

4. *Argument*, The reason and ground of the observation of the Sabbath was not till Israels comming out of Egypt; *Deut.* 5. 15. where it is said, that Israel was a servant in Egypt, and that the Lord brought him out with a mighty hand; Therefore the Lord his God commanded him to keep the Sabbath day: We see hence, that the keeping of the day did depend on such a deliverance; therefore we may well acknowledge a destination for the observation, till the

ground of the observation become to passe, which was not till then.

1. *Answ.* It is granted before, that the cause and reason for the Sabbath, was Gods rest. Secondly, in *Exo.* 20. 11. It is rendered as the only reason why God then commanded the observation of the Sabbath; Nor did God himself give any other reason or ground for the keeping of it holy, but only his blessing and sanctifying of the day on which he did rest: Therefore this was the ground of observing the day; which ground was laid down at the beginning of the world, as before is acknowledged; and therefore there was no need of a destination to expect another ground for the observation of the day so many hundred yeers after. Thirdly, Concerning deliverance out of Egypt, it is prefaced by God himself before all the Commandments, as a strong motive from his mercy, to move Israel to the observation of every Commandment, and not of the fourth alone: For upon the rehearsall of that benefit, the Lord gave them that his whole Law, consisting of ten Commandments. Fourthly, the former part of verse 15. in *Deut.* 5. is to be read as within a Parenthesis, so as the beginning of the later part of it, at *therefore*, must have relation to *rest* mentioned in the end of the fourteenth verse, and not to the deliverance out of Egypt, mentioned within the parenthesis, as the ground of the Sabbath: for (if it be marked well) it beginneth with *remember* that thou wast a servant, to move them to pity their servants, as God in mercy pitied them, to bring them out of Egypt with so strong an hand. So thus rightly understanding the text, it is altogether impertinent to be brought for destinating the keeping of the seventh day, till Israels deliverance out of Egypt. It is to be lamented that men of good Learning should wrong Gods word with such a Misinterpretation, to uphold a meere imaginary Destination, which neither Wit, nor Learning can make good.

5. *Argu.* It is as clear as the Noon-day, from *Nehe.* 9. 14. that the weekly Sabbath was made known to the Israelites under *Moses* at Sinai, and not before unto their Fathers: And therefore the place in *Genesis* must be understood by way of destination. *Answ.*

1. *Answ.* Note well, the place in Nehemiah is restrained to *Sinai*, whereof it is said, that God made there the Sabbath known to Israel; yet before that, Israel knew and kept the Sabbath in the wilderness of *Sin*. *Exo.* 16. 1. 26. before they came to *Sinai*. Secondly, seeing they knew the Sabbath before they came to *Sinai*, the words *thou madest known* must not be interpreted of a knowledge of bare information of that which they knew not before, but of a knowledge of farther ratification at *Sinai*, for there his holy Sabbath was made known to them,

1. By his own person, but before in *Exod.* 16. by *Moses*.

2. Now more certainly by a lively voice, and Gods own writing; when before it was delivered by tradition to the Patriarches, and not in writing.

3. More fully concerning the persons which were to observe it, not only the Parents, Masters, and Magistrates, in their own persons, but their Sons, Daughters, Men, and Maidservants, their Cattell, and the Stranger within the gates.

4. The manner also prescribed, not to do any servile work on the day. These things he made known unto them, and all this to all Israel at once by his voice of Majestie from heaven, which was never done before, nor so made known to their Fathers.

Lastly, if any yet will conceive it of such an informing them of which neither they nor their Fathers ever knew before, I desire them plainly to shew me, why God should conceale from all the holy men of God, from *Adam* to *Moses*, his resting on the seventh day, his setting it apart for a Sabbath, destinating it for his Church to rest on, and to follow his example in time to come? Let any one give any instance at any time where God really destinated any thing, time, place, or person for future use, and did not make any acquainted with it to live in expectation of it? There may be instances given to the contrary. Then this will follow, that God destinating the seventh day for Sabbath in time to come, as they say, the destination was made known to the Fathers, and therefore they knew of a Sabbath before the time that *Nehemiah*

Nehemiah speaketh of, especially considering, what an Opposite doth freely acknowledge.

1. That the seventh day might have been imployed as the Lords Sabbath.

2. That some dayes, doubtlesse, were thus bestowed: And,

3. Perhaps that day: Could then all the Fathers be simply ignorant of the seventh day Sabbath?

Thus have I shewed the strongest arguments for destination that I can read of in any of the last disputers for it. Now I come to the Reasons, against this fained destination.

Reason 1.

EVery History is made of things existent, but if the words in *Gen.* 2. 3. be to be understood of what God intended to doe, and not what he then did, the words should not bee historically taken, but prophetically interpreted. But *Moses* wrote in *Gen.* 2. 3. an history, as all the words before and after, and the words themselves plainely laid downe in the verse, fully demonstrate: Therefore is there no Destination, except the destinated time to come were set downe expresly in the words historically, whereby it might be understood in the history what then God did, and what plainely hee appointed men to doe afterwards: for so it lost not the nature of an historicall narration, both in telling of the thing done, and in the appointing of what should be done: if it be, I say, with a cleare expression, as is required in the nature of a Story.

Reason 2.

THere is no Destination of that thing for future time only, which hath actuall being, and aptnesse in it, for present imployment: For future Destination is only for deficiency in these two respects.

But the seventh day was from the beginning, the day of Gods rest, and the ground of mans rest; (this is granted.) And that day had its ability, and every way was as fit then for an holy Sabbath as ever it was afterwards. This is true (from

(from the Adversaries grant) to wit, that from the beginning it might have beene imployed as the Lords Sabbath, and perhaps had so; it then had an aptnesse to be an holy Sabbath.

Therefore Destination for only time to come, is an idle imagination.

Reason 3.

IF it bee, with a doubtlesse, that from the beginning some dayes were imployed as the Lords Sabbaths, and is granted for a truth: Then, without doubt, was the seventh day from the beginning so imployed as the Lords Sabbaths. For what day could they so groundedly take for a Sabbath, as Gods onely rest-day? or what day could they so properly hold to be the Lords Sabbath, as his owne day which himselfe blessed and sanctified? as the Text saith, and is denied of none.

Therefore the seventh day from the beginning, being bestowed as the Lords Sabbath, the observers of the day, held it fit for present use, and conceived it not in the words of the text a future destination for so long time, as is groundlessely imagined.

Reason 4.

THat which belonged alike to all, from the worlds beginning to be observed by all, the same to bee passed over as not observeable of any, but destinated to a peculiar sort, which should bee borne after many generations, is not reasonably conceived to be true, but to bee held as a feigned untruth.

But such a thing is this imagined future destination: For it put off *Adam*, *Seth*, all the holy men of God 1600 yeeres before the Floud; *Noah* and *Shem*, with the other holy Patriarchs till *Abraham* after the Floud; and from *Abraham* to *Moses*, and to Israels deliverance out of Ægypt, from observing the day of Gods rest, and therein the remembrance of the worke, and Worlds creation alike, belonging unto all; as if it had only concerned

the Israelites, and not the holy Fathers from the beginning; which none will averre I suppose. Therefore this Destination is but a fiction.

Reason 5.

THe ground of the future Destination of the observation of the seventh day being false, the Destination it selfe falleth, and is false, as will be granted.

But the ground of this their Destination, which some lay to build it upon, is false, (*viz.*) the Israelites deliverance out of Egypt; for their proofe out of *Deut.*5.15. faileth them, as before is made manifest: Therefore there is no such Destination as is pretended.

Reason 6.

IF God did on the seventh day actually rest, and at the same time actually sanctified it, as is confessed to bee for the present, the Churches Sabbath: Then he put *Adam* into the right of actuall use of the day, and not destinated it only for the time to come: But Gods actuall resting, was the ground of his actuall sanctifying of the day, and his actuall sanctifying of the day, made it ready for present use; neither was there any thing that could hinder *Adam* from observing of it at that present, for the Lords owne Sabbath. And if it be perhaps said, that a Father having many sonnes, may determine one to be his heire, yet not presently put him into the possession:

I answer, that may be, because the Father will not dispossesse himselfe, of that himselfe stands in need of: And also that sonne may perhaps die before him, and before his other brethren. Therefore is not this simily fit for this purpose, neither doth it any thing weaken the argument.

Reason 7.

THere is not the least intimation in the Text of any decree of a future Destination, and deed to be done, but a plaine narration of that which then was done. For *Moses* sayth, *God blessed the seventh day and sanctified it.*

it. Againe, the words before, in verse second, concerning Gods ending his work, and his resting on that seventh day, and the reason added to the reason in the words, of verse third; why he blessed and sanctified it, binde the act of God to be understood of the time then, and not of a time foure and twenty hundred yeeres after.

Moreover *Moses* the Penman, writeth the Storie of Gods resting, as an act done then, as all ackowledge: so he speaketh of his blessing and sanctifying the first seventh day, as then blessed and sanctified. For he holdeth in all, the same forme of speech: *He ended, he rested, he blessed, he sanctified:* when he did the former, he did the later, as the words shew without any variation, at the first reading of them, to any indifferent judgement. Lastly, no instance in holy Writ can be produced to defend such a glosse, and to make such a comment upon a Text so cleare as this is: Let them bring forth any one Scripture, to warrant such an interpretation in an Hystoricall narration.

Reason 8.

GOds work is ever the ground of every Festivall, ordained for a remembrance thereof, and solemnly to bee kept of those of that time, when the work was wrought; and not destinated to a day observed for many ages after: see for this all the Festivalls in Scripture, ordained either by God or man. The work of God had its present remembrance upon the institution of the day, when it was to be observed for the memoriall thereof.

It is absurdly unreasonable, to think that God working a work never to be forgotten, will appoint a day to bee observed for the remembrance thereof, to none then living, but onely to those who should live 2400 and odde yeers after.

Reason 9.

GOds own words in *Exod.* 20. 11. make *Moses* discourse in *Gen.* 2. 3. to bee understood of the then

blessing and sanctifying the day: For God sayth not, *Exod.* 20. 11. Wherefore I the Lord now at this present doe blesse and sanctifie the Sabbath day: but hee spake (as all reasonable apprehensions may easily conceive) with relation to his acts past, as to his works on the first six dayes, so to his rest on the seventh day, blessing and sanctifying the Sabbath.

Reason 10.

THe six dayes of Gods work, were presently exemplary, and all men in the Church from the creation, have taken them for present use: What reason is there in the Text, *Gen.* 2. 3. to conceit a Destination of the use of the seventh day, not exemplarie till 2400 yeers after?

Can it reasonably be imagined?

1 That God would informe *Adam* of his work of creation, and of the space he did take to create all things in, to wit, in six dayes (for *Adam* could not know that God had made the world in six dayes, except God had so informed him) and not acquaint him with the use of the seventh day also?

2 Can we imagine, that God distinguishing the seventh from the other six, yet would leave it for use in common with the six, for so long a time?

Can wee think, that Gods work in six dayes, put men into the present possession and use of the six dayes, and his rest on the seventh day, not afforded unto them, the present use thereof?

4 Can we suppose in any reason, that the Sabbath day, was only needfull to the Israelits in the Wilderness, and of no use to Gods people and Church before the Floud, nor after till those dayes?

There are other reasons which are brought out by some for this Destination, but they are without any waight of reason.

Reason

Reason 1.

THere is no Historicall narration of the observation of the day.

Answ. Yes, the observation of the Sabbath is mentioned and plainly witnessed, *Exod.*16.30.

Reason 2.

THere was no Commandement given to *Adam*, concerning his resting upon the day.

1 *Answ.* There was no Commandement for whole six dayes working, but only Gods example propounded for imitation.

2 This reason concludeth not a Destination of the day, till *Moses* his dayes, nor any Destination at all, for:

3 It was needlesse to give to *Adam* any Commandement affirmative in his state of innocency, because he was filled with great wisdome, with holinesse, righteousnesse, and uprightnesse; and it was enough for him to see Gods example of rest, as a pattern before him, to make him to follow him: for he could not but know, by his excellent wisdome and knowledge, that God was to be imitated, and hee bound to take his example for imitation: Hee also knew that God blessed and sanctified the day, not for himselfe to keep it holy, but for man.

Reason 3.

IT is repugnant to the opinion of the Doctors of the Church, that God imposed upon *Adam* in his innocency, any more positive precepts but one, which was that of the forbidden fruit.

1 *Answ.* This reason concludeth not the Destination: It followeth not that in *Gen.*2.3. there is a Destination, because Doctors hold only one positive precept, given to *Adam*: for the plaine narration hath not its dependance upon either one, or more precepts given of God to *Adam.*

2 This argument imployeth that the words in *Gen.*2.3.

should be a Commandment, or else needs must they afford a Destination; but though it should be granted, that there is no Commandment, yet the simple narration of the truth of Gods resting then, and his blessing and sanctifying the seventh day, preventeth the Conceit of any future Destination.

Reason. 4.

THat the Law of the fourth Commandment was not agreeable to the state of innocency.

Answ. The Circumstances of the fourth Commandment to men, as they stood under the fall, and as the Law was given to the people to rest, their men, and maid-servants, sons and daughters, with cattell and stangers, after toyleſome labour, could not agree with *Adams* state of innocency; but the fourth Commandment to keep holy the Sabbath day might be agreeable to *Adam* in innocency.

1. It would and did well agree with *Adam* to be an Imitator of God, but God rested on that day, and was refreshed. *Exo.* 31. 17. Therefore it was no whit disagreable to *Adams* innocency to rest after the example of the Lord his God, and to keep a Sabbath.

2. *Adam* was to work six dayes (though his labour was delightsome, and not toyleſome) in imitation of God, and therefore to rest the seventh day, because God did so: This is reason enough, if no more can be said for it: For albeit *Adam* toyled not his bodie with payn and sweat, yet his mind was attent to his weekly busſineſſe while he laboured, and six dayes were destinated to his labour: but now on the seventh day his bodie was altogether freed from all labour, and his minde also from attending to it, and the whole man set apart for an holy rest unto the Lord, which befitted him well.

3. Though on the other dayes he served God, yet neither the dayes, nor he on those dayes were immediatly consecrated to God, as this day was, and held also for holy duties, and to attend upon God immediatly; who in that happy estate did in a visible apparition manifest himself to him:

And

And what know we what *Adam* did, and ſhould have heard, learned and ſeen from God on that day; I may think, it ſhould have been ſuch matter, as might be agreeable enough to that his eſtate of innocency.

4. *Adams* perfection of knowledge in holyneſſe and righteouſneſſe, with uprightneſſe and innocency of life, did furniſh him with matter of heavenly Contemplation, and made him bold to preſent himſelf before God in a ſpeciall manner that day, and was fitted to ſpend the reſt of that day in heavenly meditations, who prepared himſelf, and ſtrengthened his faith in the aſſurance of eternall life in heaven, whither he ſhould have been tranſlated in Gods appointed time; for eternall life was promiſed from the worlds beginning, *Titus* 1. 2. whereof the Tree of life was a Sacrament, as the Fathers and other learned men do hold. So that in this regard, the ſeventh day a Sabbath to the Lord, agreed right well to his eſtate in innocency.

5. If the day was bleſſed and ſanctified of God (which muſt needs be granted, if the Anticipation and Deſtinations bee removed) then a bleſſed and ſanctified day, agreed well to his holy and bleſſed ſtate of innocencie, not any jarre or unfittingneſſe comming betweene.

6 The day of Gods reſting was not only exemplary to *Adam*, but to all *Adams* ſeed, had he and they abode in innocencie. Now then all men labouring the ſix dayes, had it beene unagreeable to their holineſſe and innocencie, to have beſtowed the ſeventh day in meditations, heavenly contemplations, prayſing God in the beautie of his creatures, and the like? This ſurely would have ſtood with the very higheſt degree of their excellencies in their ſtate of perfection.

7 And laſtly, *Adam* had on him, as all men ſhould have, a double calling; one for his body, his particular calling in the duties of righteouſneſſe, for which he was allowed ſix dayes; and another for his ſoule, his generall calling to be performed in duties of holineſſe, for which the ſeventh day was ordained: So that in this reſpect a ſeventh day Sabbath, was not diſagreeable to the ſtate of innocency.

Reaſon

Reason. 5.

THe most ancient primitive Fathers, as *Iustine Martyr*, *Tertullian*, *Irenæus*, affirm that none of the Patriarches living before *Moses*, observed a Sabbath. Therefore in *Gen.* 2. 3. is a Destination for future time.

1. *Answ.* There be as many Fathers, who affirm the contrary, and also Jewish Rabbies.

2. Affirmations are not to be rested on, but the proofes produced.

3. Those Fathers, are to be understood of a ceremonious observation, which they deny to be kept before *Moses* time. They do not deny any Sabbath to have been kept at all. They deny what the Jews did stand for (against whom they wrote) to wit, for Circumcision, and a Sabbath ceremonially kept. Such a Sabbath to be kept by the Patriarchs the Fathers deny.

SECTION. V.

Of the true understanding of the words in Gen. 2. 3.

HAving cleared the text, *Gen.* 2. 3. of these two rubs, of a Prolepsis, and of a future Destination, it follows that it must be understood plainely without either of them, and the words to be conceived as they be written and delivered, which is, that at that present time, that first seventh day on which God rested, was it which he blessed and sanctified.

How can this be denyed? Doth not *Moses* proceed orderly in his historicall narration? First he relates Gods Work every of the six dayes; and having ended that, he then immediatly following speaketh of the seventh day, and what God did on that day, to wit, that God rested on that same seventh day, and sanctified it. That this is clearely so to be understood without a figure, I thus prove.

First, this third verse is connexed to the second by the copulative

copulative conjunction *and*, tying (in the continued narration) with an *and*, Gods resting, to Gods ending of his work on that seventh day, in verse 2. Then, to his resting, with another *and*, he adjoyneth his blessing and sanctifying the same seventh day. Now, as the ending his work of six dayes, and and his resting from his work on the immediate seventh day following, are coupled together, and not, in any indifferent mans understanding, separable from one the other, in the narration; so are his resting, and his blessing and sanctifying of the same seventh day, knit together, and so conceiveably to every ones common apprehension, tied one to the other, as the other be without any difference in *Moses* relation. Therefore if the former verse be cleare, so is the later, to any not anticipated with a prejudicate opinion, destinated to errour.

Secondly, God himselfe publishing the Law of the Sabbath in *Exod.* 20. 11. doth there as *Moses* doth here in *Genesis* 2. 2, 3. couple together the same things, his finishing of his work in six dayes (*who made heaven and earth, the sea, and all that in them is*) with his resting on the seventh day, and then, that *he blessed the Sabbath day and hallowed it*: clearely thus verifying the truth of *Moses* narration by his conjoyning of the things together, and then by speaking also of all these his acts as then done in the time perfectly past, in the words, *made, rested, blessed*, and *sanctified*: therefore may we see God himselfe (if we will see) teaching us to understand *Moses* plainly, and that without any Anticipation or Destination.

Thirdly, the seventh day in *Gen.* 2. 3. is that first seventh day in which God rested, and not another seventh day, which should be 2450 yeares after, when the Law should be given at Mount Sinai. For,

First, the conjunction *and* will not admit of such a distinction or division of the day in the third verse, from the seventh day in the second, to make them to be put asunder as farre as the creation was from the promulgation of the Law, 2450 and odde yeares.

Secondly, the seventh day is three times mentioned: twice

in the second verse, which is not denied to be understood of one and the same seventh day; and why not the seventh day in the third verse? For there is no difference in the expression of the day, it is called alike in all the triple mentioning the seventh day, and the later seventh day (as I said before) is by *and* conjoyned to the other.

Thirdly, the demonstrative *ipsum* it, referreth us to the same seventh day before spoken of: For the word cannot have reference to a seventh day to come two thousand yeares after.

Fourthly, the reason that is annexed in *Gen.* 2. 3. tieth us to that first seventh day on which God rested, and not to another seventh day to come after: for if the seventh bee understood of any other seventh day, than that on which he rested immediately after the six dayes work, the reason should not be good.

Lastly, to this first seventh day God hath reference in *Exod.* 20. 11. and to no other seventh day: Therefore must the words be understood of the first seventh day.

Fourthly, to take the words, *he blessed and sanctified it*, to be meant of that seventh day on which God rested, hath no absurdity in it, neither in respect of the day, nor in respect of *Adam* in innocency, as I have proved; nor doth it contradict any other place, nor any other Scripture can be brought against it; nor is there any untruth so to conceive it: Therefore are the words without figure plaine and easie, and so to be understood as they be historically delivered.

Obj. The words are to be taken as a *Parenthesis*, so saith *Gomarus*, who desires to have it taken notice of in his reply to Doctor *Rivet*.

Answ. Why hee should make so much of his conceit, I know not. For if it should be granted him, as it cannot, yet a *Parenthesis* is ever to the purpose and sense of the place, it altereth not the meaning thereof; it weakeneth not, but rather strengtheneth the litterall sense, and tendeth greatly to the matter in hand: See instances in the New Testament, *Matth.* 1. 18. and 24. 24. and 27. 9. *Mark.* 5. 8. 13. and 7. 2. *Luk.* 2. 2. 4. 35. *Joh.* 1. 14. *Act.* 1. 18. 19. and 5. 12.

Likewise

Likewise in the old Testament, *Gen.* 24. 10. and 35. 18. and 38. 16. and 49. 31. *Exod.* 14. 9. *Ier.* 21. 2. and 29. 2. with infinite other places: but this conceited *Parentheſis*, is cleane contrary to all the other, and overthroweth the naturall and proper ſenſe of the place, contrary (I ſay) to the nature of any *Parentheſis*.

But I deny here a *Parentheſis*, for take away a *Parentheſis*, and yet the ſenſe remayneth, and the former following words are knit without any abſurditie: but take away theſe words, *And God bleſſed the ſeventh day and ſanctified it*, Gen. 2. 3.

Firſt, there is no meaning left to expreſſe what benefit man ſhould have by Gods reſting on the Sabbath day, as *Moſes* telleth us, what benefit accrued to man by Gods working upon every other of the ſix daies: for as God wrought on them, and diſtinguiſhed them for mans uſe, even ſo muſt wee conceive of his diſtinguiſhing the ſeventh day, and reſting on it for mans good, as well as the other dayes. But if theſe words be a *Parentheſis*, and taken away, then had not *Moſes* told us of any uſe or benefit of this day.

Secondly, take theſe words away, then the ſecond verſe, with the later part of the third verſe, will abſurdly bee conjoyned. In verſe ſecond, it is thus, *And he reſted on the ſeventh day from all his workes which he had made.* And in verſe third, it then ſhould follow immediately, *becauſe that in it hee had reſted from all his work, which God made and created.* So hee reſted, becauſe he reſted:

But now if the whole third verſe be in the *Parentheſis*, then as I ſaid, the benefit of the day in which God reſted is taken from us, that is, the bleſſing and ſanctifying of it for our uſe. Therefore for theſe reaſons wee may not admit of a *Parentheſis*, nor is there any ſuch thing in the *Hebrew* Text, nor in the *Greek*, nor in *Pagnel*, nor in *Vatablus* tranſlation, nor in the *Caldee* Paraphraſe, nor in *Montanus*, nor in *Tremelius* and *Iunius*, nor in the Vulgar Edition, nor in our laſt learned Engliſh tranſla-

tion. This new *Parentheſis*, is but an idle conception, brought forth to blunder the cleare ſtreame of the Text.

SECTION. VI.

That in Gen. 2. 3. *is the Inſtitution of the Sabbath.*

THe words in *Gen.* 2. 3. are the Inſtitution of the firſt Sabbath.

1 The name Sabbath, doth take its originall from Gods reſting on this ſeventh day: for ſo the word ſignifieth, *ceſſavit, requievit.* This alſo wee learne from the fourth Commandement in *Exod.* 20. 8. where God nameth the word Sabbath, which in the tenth verſe, is applyed unto this ſeventh day, and in the eleventh verſe, the reaſon is rendred, why it is called Sabbath, becauſe God reſted on the ſeventh day: So that Gods owne reſting on this day, made it a Sabbath.

2 It being by Gods reſting made a Sabbath day, hee did therefore bleſſe it: Now to bleſſe a day, is no where ſpoken of God in the whole Bible, but here; and in *Exod.* 20. 11. And therefore by that in *Exod.* 20. 11. wee muſt ſeek out the meaning of this in *Geneſis*, which will appeare to bee this, that he bleſſed it, that is, by ſanctifying it; for the later word giveth the ſenſe of the former, the conjunction *and* comming betwixt *benedixit*, and *ſanctificavit*, is exegeticall, put expoſitively, as is uſuall in the *Hebrew* ſpeech, when two verbes come together; and very learned men thus expound the place. So *Calvin*, *Vatablus*, *Paræus*, and others; but to come to Gods owne expoſition in *Exod.* 20. which is this: By his reſt he made the ſeventh day Sabbath; and it being a Sabbath by his reſt, he did bleſſe it, that is, ſanctified it, that is, appointed it to be kept holy, as it is in the words of the fourth Commandement: For the better confirmation of this expoſition, we muſt underſtand that the Commandement given, *Exod.* 20. 8. is deduced from his reſting, bleſſing, and ſanctifying

fying this seventh day, spoken of in *Gen.* 2.2.3. and repeated, *Exod.*20. 11. for the Commandement of God is an inference from it thus: Because I rested, blessed, and sanctified the Sabbath day; therefore I command thee to keep it holy. Now albeit there be three words in *Genes. Rest, blessed, sanctified*; yet in the Commandement, hee mentioneth only the word Sabbath, and the keeping of it holy. First the word *Sabbath day*, hath relation to his *rest*; then *to keep it holy*, hath relation to *sanctified*, or *hallowed it*, in which is included the word *blessed*: For Gods blessing of it, is the sanctifying, and consecration of the day to be kept holy to the Lord: And indeed, this was a great blessing of the Lord, for mans heavenly and spirituall good many wayes.

This exposition is strengthened by *Exod.*16,23. where it is said, *too morrow is the rest of the holy Sabbath unto the Lord.* Here the word *blessed*, is not spoken of, as to call it the blessed Sabbath, but the word *holy* is mentioned only, having reference to Gods sanctifying of it, and including therein his blessing of it.

Now the words thus cleerely opened, they must needs argue the Institution of the Sabbath. For first, here is a Sabbath made, which Christ telleth us, was for man, *Mark.*2. 27. Secondly, here is Gods owne example for mans imitation, as is evident in *Exod.*20. by Gods urging his own example for resting on the Sabbath. Thirdly, here are his words of institution, in that it is said, *He blessed it, and sanctified it*, that is, hee ordained it to bee an holy Sabbath unto the Lord, to bee dedicated to his own service, as *Moses* informeth us, before the Law was promulgated, *Exod.*16.23. Fourthly and lastly, hee confirmeth it with a reason in the end of the third verse of *Gen.* 2. Therefore it is the Lords institution for to bee his Sabbath day, and to bee kept holy of us, as the Commandement also teacheth, and appointeth us to doe.

3 The Lord in the promulgation of the Law, doth fetch from this place of *Genesis*, the originall of the Sabbath,

laying the ground of his precept to keep it holy, upon the institution repeated in *Exod.* 20. 11.

4. In *Exod.* 31. It is worth our observation, that there the keeping of the Sabbath is not urged from the Commandment lately given in the Decalogue, as reason would in mans judgement, but from the first seventh dayes rest, and refreshment after his six dayes work, as we may read in the 15. 16, 17. verses of that chapter.

5. *Moses* in *Exod.* 16. 26. maketh mention of six dayes, and of the seventh day Sabbath, and telleth them, that God had given them the Sabbath: verse 29. speaking of it as a time before: For as six dayes were before, so also was the seventh day the Sabbath, for when some did break it, ver. 27. the Lord saith, *How long will ye refuse to keep my Commandments and Laws?* He would not have said, *How long* for the breach only of the first seventh day Sabbath, if they had not done so long before. Therefore the seventh day was Sabbath long before this time of gathering the Manna.

6. S. *Paul* speaking of a Rest or keeping a Sabbath to the people of God. *Heb.* 4. 9. fetcheth from the originall, Gods own rest on the seventh day, even from the Creation, verse 4.

7. Jewish Doctors have been of this opinion: *Genebrad* in his *Chron.* citeth four: *Broughton* in his consent of Scripture, noteth two *Ramban* on *Gen.* 26. *Aben-Ezar*, on *Exod.* 20. and *Peter Martyr* on *Genesis* alleadgeth *Rabbi Agnon*, *Philo Iudæus de mundi opificio* is of this judgement. For he saith the seventh day God vouchsafed to call it holy. And *Tertullian* cannot deny that the Jews held the day to be sanctified from the worlds beginning, *Lib.* 4. *adverſ. Iudæos.*

8. Doctor *Rivet* out of *Wallæus* on the fourth Commandment, doth reckon up to this purpose, the consent of thirty famous Protestant Divines. *Luther*, *Zuinglius*, *Calvin*, *Peter Martyr*, *Bullinger*, *Zanchius*, *Vrsinus*, and others, to the number of thirty, I say; yet he mentioneth not learned *Paræus*, *Mercerus*, *Perkins*, *Willet*, *Amesius*, *Selneccerus* *Aretius*, and *Piscator*, and very many more which might

might be named, holding the institution of the Sabbath in *Gen.* 2. 3.

9. Of this opinion are learned Papists, whom the same Doctor *Rivet* quoteth also, as *Augustine, Steuchus, Eugubinus, Gilbertus Genebrad, Iacobus Salianus, Cornelius a lapide, Catharinus, Ribera*, hereunto adde *Thomas Aquinas* on *Genes.* 2.

10. Ancient Fathers are alleadged for this purpose, *Ciprian, Epiphanius, Origen, Chrysostome, Hierome, Athanisius*, S. *Augustine*: Some Fathers produced, as of a contrary opinion, are not to be understood of a bare naturall Sabbath, which we plead for, but as the Sabbath ceremonious, as the Jews held it, and so these Fathers deny the observation of it.

Lastly, our learned Translators of our English Bible are of this judgement, or they who have prefixed the Contents to the second chapter of *Genesis*, in which are these words: *The first Sabbath*: And this is allowed to be read in our Churches.

Section VII.

The Institution was binding, and required the observation of the Sabbath, from the beginning.

THis Institution was virtually binding, as a Law requiring observation of man, even of *Adam* in his innocency.

1. Though *in Terminis* the words be not * preceptive, yet had they in them virtually a Commandment: For God in giving his Law deduceth out of this his institution a Commandment, as before is shewed: For Gods Commandments do arise and are imposed upon man, not from his absolute authority, as if he commanded, because he would so command this or that, but he doth it upon good reason, which reason carrieth the force of a Commandment.

* To sanctifie a day, is either to keep it holy, or to make it holy; and seeing God keeps not any day more holy than another, the meaning must be, that he made it holy, which is as much, as to command the keeping of it holy. And this my Lord of *Armach* justifieth.

As

As for instance; God brought Israel out of Egypt, and great bondage; whereupon God frameth to them his first Commandment in the Law, and forbiddeth them to have any other God besides him Now what if God had not thus in form of words imposed this precept upon them, had not his act of their so great deliverance bound them, as a Law, to have him only to be their God? yes without doubt, it carried with it the force and nature of that Commandment. Even so here, God having rested from his work, made the seventh day a Sabbath, blessing and sanctifying it for man, (for it was made for man: *Mark* 2. 27.) though the Commandment of keeping holy the Sabbath had not been published; yet Gods rest, Gods example in resting, and his blessing and sanctifying the day for man, had been as a precept. *Paraus* saith, the words are preceptive, and *Marius* a learned man, saith they were a Commandment. For Gods own example propounded to man for imitation, is as if he had said, Do as you see me do: else it is to no purpose to propound himself to us for an example. And Gods acts in this nature * imitable, and for mans use, binde men to make that same use of his acts, for which use and end he did so; as his blessing and sanctifying the Sabbath, for to keep it holy to him, did binde them to keep it holy, as Gods Commandment in the promulgation of the Law, *Exo.* 20. 8. grounded upon this his act, sufficiently evidenceth.

* This way our Homily takes, teaching, that as obedient children we should imitate our heavenly Father in this.

2. The keeping holy the Sabbath day, is called Gods *Law*, before the Law at *Sinai*. *Exo.* 16. 4. For the Law in this place is the keeping of the seventh day holy, as a Law: for what Law in all the sixteenth chapter was there else, by which God would try his people, concerning the keeping thereof, but the keeping holy the Sabbath? as the maine of the chapter touching their Manna, in gathering it the sixt day, in Gods preserving it from Worms and stinking, in Gods not rayning it on the seventh day, in *Moses* commanding to have them keep in on the seventh day, tended all to the keeping of the Sabbath to the Lord, which is the Law mentioned in verse 4.

3. Some going out to gather Manna on that day, the Lord

Lord rebuketh the people for refusing of a long time to keep his Commandements and Lawes, saying, *how long will yee refuse to keep my Commandements and Lawes? Exod.* 16. 28. In which words we may observe these things: First, that the people had Commandements and Lawes before this time, and so before the giving of the Law at *Sinai.* Secondly, that the Lawes and Commandements were not mens, but Gods, for he acknowledgeth them for his owne, saying, *my* Commandements, and *my* Lawes. Thirdly, in these words is comprehended the rest of the holy Sabbath to the Lord, of which he maketh mention in the three and twenty, five and twenty, six and twenty verses, before the reproofe of the breach thereof in this twenty eighth verse: For some going out to gather *Mannah* on this day, he taxeth them for refusing to keep his Commandements and Lawes, which hee would not have done, if the seventh day an holy Sabbath had beene none of them. Fourthly, that these his Commandements and Lawes they had knowne, and had refused to keep for a long time before; for he saith, *How long refuse yee to keep them?* Understanding among these, the Commandement of the Sabbath, which being reckoned among the Commandements, it must needs be of a binding power.

If any man aske me, where doe we before this time finde mention of any such Commandements and Lawes?

I answer, in *Gen.* 26. 5. which *Abraham* kept, and taught his to keep, *Gen.* 18. 19. and if you would know how they learned them, the Text there tells you, from Gods voyce, which voyce *Abraham* obeyed: for God never suffered his people to live by the unwritten Law in mans nature, without his positive Lawes after the fall; yea, hee gave a positive Law to *Adam* before, in his estate of innocency.

SECTION VIII.

The Sabbath was observed of Gods people, before the Law given at Mount Sinai.

THe Sabbath being instituted of God, *Gen.* 2. 3. it was observed of Gods people before the Law at Sinai.

1. It must needs bee, that *Adam* observed it, else he did neglect the institution, and Gods imitable example to stirre him up to the same. Now if *Adam* did neglect it, it must needs be: First, either of ignorance, which could not be, for as he knew the Lords work of six dayes, so could he not be ignorant of Gods rest the seventh day, this he saw, being created before, though he must be taught the six dayes work, either by Gods secret inspiration, or by instruction of his voyce: Therefore *Adam* was not ignorant of this first institution of the Sabbath. Secondly, if he neglected it wittingly, it was no lesse than contempt, which to conceit of *Adam* could neither stand with his state of innocency before his fall, nor with his state of grace after his fall.

Therefore seeing *Adam* did neither of ignorance nor knowledge neglect it, he then observed it: and if he knew it, and observed it, without all question he would teach others to observe it, he being after the fall one of the holy men of God, a teacher and instructer of Gods people, as hee is reckoned in *Gen.* 5. amongst the teachers in those dayes.

Some herhaps will here say, it would easily be granted, that the words were binding, if it could bee proved, that *Adam* knew of this institution.

The works of God are wrought for man to know, and in knowing them, to acknowledge God in them, and to observe them, and to make that use of them, which he intendeth by them; This is an universall truth.

Againe, his works wrought, are to bee taken notice of,

of

of the first to whom they may become obserueable, and to whom they doe belong: This is undeniable.

All Gods works are documentary, and lead men to some use of them, as the Scriptures doe teach.

Adam, created in the excellency of perfection according to the image of God, saw Gods workmanship of the world, and knew God in them, and well understood how to make use of them.

But now that in six dayes God was creating all things, *Adam* could not know but by information from God, nor could he know the seventh day, to be the seventh day on which God rested, but by his knowledge of the six dayes before it.

Yet after God made him, he knowing that God wrought six dayes, and hee beholding Gods rest on the seventh day, by his excellent understanding, he could conceive that God in both, to wit, in his six dayes working, and in his seventh dayes resting, made himselfe a patterne for his imitation: for else what needed God to take so many dayes for working, or the seventh day for resting.

But concerning the seventh day, Gods exemplary rest is not only mentioned by *Moses*, but Gods blessing and sanctifying of the day, not for himselfe, for so to think were absurd, saith learned B. *Lakes*, but for man, *Mark.* 2. 27. In his *Thes.*

If so, then *Adam* must needs know thus much, else Gods blessing and sanctifying of the day for *Adam* and his posterity had beene of none effect.

Although there bee a dispute about the time, yet on all hands the words are acknowledged to be words of an institution. Now every institution of God is made manifest without delay to them whom it concerneth, no instance can be given to the contrary; but I have proved the institution to have beene upon Gods rest, after the six dayes work, and therefore was it forthwith knowne unto *Adam* to bee an institution of the Sabbath; for which cause he knew himselfe bound to observe it, as no doubt, but hee and the Patriarchs did, as followeth to bee proved in the next Section.

2. The holy men of God, before the Law, knew the space of times, they knew the space of yeares, and reckoned by yeares, *Gen.* 5. and 7. 11. and 14. 4. They knew the space of a moneth, *Gen.* 29. 24. and 38. 20. *Exod.* 2. 2. and could reckon the moneths, knowing which was first, which the second, the third, and fourth, &c. *Gen.* 8. 13, 14. *Exod.* 12. 2. and 19. 1. They moreover observed weeks, *Gen.* 29. 27, 28. and knew how many dayes made a week, else how could *Laban* say, *fulfill her week*, or *Jacob* understand what he meant by it? But it is said, *he fulfilled her week*, which was seven dayes, which made the week, as they had learned from God, in working six dayes, and resting the seventh day; and as the Hebrew name sheweth it: for a week was called שבוע *Shabuah*, comming of שבע *Septem*, seven, which language the Church of God then spake, and the Septuagint translates the words ἑβδομας, which the Latines call *Septimana* and *Hebdomada*, which doth *constare septem diebus*, as a man learned in the Hebrew tongue delivers it. All doe reckon seven dayes for a week, and so is it taken in the Scriptures where a week or weeks be mentioned, *Dan.* 9. 27. and 10. 3. *Levit.* 12. 15. *Luk.* 18. 12. Now they knowing a week, and taking to themselves six dayes of the week for work from Gods example, and as God allowed them, as we see by his words in giving the Law, *Exod.* 20. 9. 11. may it bee in reason thought otherwise, but that they gave God the seventh day according to his owne institution?

3 The much observing of the number of *seven* and *seventh*, may somewhat move us hereto; else, why did God himselfe so observe it? First, in his resting upon the seventh day at the beginning, *Gen.* 2. 2. 3. Secondly, in his distinction of beasts and foules, commanding *Noah* to observe the number of *seven*, in taking in to him the cleane, *Gen.* 7. 2. 3. Thirdly, in ordering so the Arke, by the hand of his providence, that it (as the Type of the Church) should rest in the seventh Month, on the Mountaines of *Ararat*, *Gen.* 8. 4. and that the earth should be dryed on the seventh day of the second Month, falling

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out upon no other number but upon the number of *seven*; I say, by the guidance of Gods providence, to teach the godly, that as hee rested the seventh day Sabbath, so the Arke the Typicall Church, should rest on the seventh day; and as he ending his work of Creation, and blessed the seventh day; so hee ending his work of his judgement, upon the sinfull word, upon the seventh day, on which the earth was dryed: which seventh day might very likely be the seventh day Sabbath; what may bee said to the contrary I know not: For the Sabbath day, as now sometimes it doth, might fall upon the seventeenth day of one Month, and on the twenty seventh day of another Month. Fourthly, in ordayning the Passeover to bee kept upon a seventh day, *Exod.* 12. 3, 6. for the fourteenth day was the seventh day; for if wee reckon from the first day of the Moneth, to the tenth, and the keeping up of the Lamb till the fourteenth day, it must be the second seventh day of the Month, which the Jewes began at the evening, and continued to the evening. Fiftly, in the Lords appointing the feast of unleavened bread, to consist of the number of seven dayes, and the seventh day to be an holy Convocation, *Exod.* 12. 15, 16. and a feast unto the Lord, *Exod.* 13. 6. Sixthly, in his not rayning of Mannah on the seventh day, because he would have no gathering on that day. All these put together, doe shew that God did much extoll the seventh day before his people, and those holy Patriarches, to stirre them up to observe the seventh day Sabbath. Seventhly, to adde to all these the Lords speaking to *Noah*, of the number of seven dayes to bring in the Floud, and opening the windowes of Heaven, and breaking up the fountaines of the great deep on the seventeenth day of the second Month, *Gen.* 7. 11. and in bringing the Floud upon the old world, upon the seventh day, *Gen.* 7. 10. as the learned Translatours have it in the Margin. So *Tremelius* and *Innius* give us it, from the *Hebrew* Text: *Fuit ipsorum dierum septimo: Vatablus* hath it, *Cum illuxisset dies septimus*, that hereby, among other the wickednesses

of the times, God might shew his wrath against those evill men, for profanation of the Sabbath, and the contempt of that his holy institution.

Here I might annex the Patriarch *Noah*, his observation of the number of *seven*, againe and againe, in sending out the Dove; *Gen.* 8.10.12. and likewise (being come out of the Arke) in his sacrificing an acceptable offering to God, on the seven and twentieth day of the Month, in which hee came forth, *Gen.* 8.14.20.25. like enough to bee the observation of the first Sabbath in the new world; so let me conceive it, till any can shew me plainely the contrarie. Howsoever it was, we see the number of *seven* was observed herein by him, as being mindfull of the seventh day of Gods resting, and sanctifying it for a Sabbath: For I would faine know, why the number of *seven* should bee so observed of God, and holy men, not only by *Noah*, but by *Abraham* in some cases, except it were to minde them of Gods seventh day; the first time of the mention of seventh, which God so blessed and sanctified, in making the seventh day his resting day? As for the conceit of perfection in the number of *seven*, I conceive it to bee without ground of Scripture, except with relation to Gods seventh day, blessed and sanctified.

4 Saint *Paul* in *Heb.* 4. speaketh of Gods rest on the seventh day, when God finished his work, and of the participation of that rest, as Bishop *Lakes* saith, two wayes, Typically, and Spiritually: the first by *Ioshua*, giving the Israelites rest in *Canaan*; and the second by Christ, a rest from sinne here, and a spirituall blessednesse hereafter. The Apostle telleth us, that an entrance was made into the seventh daies rest, instituted by God, when hee had finished his work, and rested thereon, into which man entred and rested, as also did the Israelites into the Typicall rest by *Ioshua*, and so doe the Israelites of God into the spirituall rest by Jesus Christ.

Now as wee Christian beleevers doe partake of our rest, and as the Israelite beleevers enjoyed the Typicall rest,

reſt, ſo did the holy Patriarches and Fathers enjoy the ſeventh day Sabbaths reſt, and kept that reſt: for to what purpoſe elſe is that firſt reſt mentioned?

5 *Genebrad* in his *Chron.* ſaith that the *Hebrewes* held that *Noah* and the reſt of the Fathers did keep the Sabbath, once ſanctified by God, and citeth *Rabbi Iohai*, *Pater Rabbi Simeonis*, *Rabbi Moſes*, *Hadarſan*, and *Rabbi Salomò*; *Aben Eſra* on *Exod.* 20. is alſo of this judgement.

6 It is moſt cleare, that God gave to the holy men of God, his Lawes to live by, his Charge, his Commandements, his Statutes, and his Lawes, and they obſerved them: ſo it is ſaid of *Abraham*, the prime Patriarch, who alſo was acquainted therewith, *Gen.* 26.5. The godly were followers of good things, walking with God, *Gen.* 5.22. and 6.9. They vexed at the ſinfull courſes of men, 2 *Pet.* 2. 8.9. They preached againſt their impieties, *Iude* 14.15. 1 *Pet.* 3.20. and God threatned deſtruction to the world therefore, *Gen.* 6.3,7. and accordingly did deſtroy them, *Gen.* 7.19. Now if God gave his Lawes, and reproved ſinne, and puniſhed ſinne; would hee amongſt theſe his Lawes (the particulars whereof are not mentioned) ſuffer his firſt inſtitution, his bleſſed and ſanctified ſeventh day Sabbath, to bee unthought of, and to bee neglected? May wee reaſonably think that the godly having received other Lawes, and obſerved and kept them (as the Text ſayth they did) that they would careleſſely omit to obſerve this inſtitution of the Sabbath, amongſt thoſe his Lawes, Statutes, and Commandements?

7 Before any feaſt mentioned by Gods appointment, *Moſes*, and *Aaron*, and the Elders of the people, *Exod.* 3. 18. could ſpeak of a feaſt to be kept unto the Lord, before *Pharaoh*, *Exod.* 5 1. on which they were to offer ſacrifices unto the Lord, verſe 3. Now what Feſtivall day could this bee, but the ſeventh day Sabbath; for as yet, no other Feſtivalls were inſtituted. Therefore how ever it was, that in Egypt perhaps in time of their cruell bondage, and only towards the end of it, they could not obſerve the

the Sabbath; this hinders not to apply it to the Sabbath, because *Moses* spake to *Pharaoh* in the terme of a Feast and Sacrifice, because it was better understood of *Pharaoh*, than if peradventure hee had mentioned the name Sabbath, which they might keep in Egypt, in the dayes of those Kings which knew *Ioseph*, before the extremity of their bondage.

8 The fourth Commandement, and all words thereto added, telleth us that the Sabbath day was kept holy, before the time that it was written in the Tables of Stone.

First, the prefixed *Memento*, telleth us so much, that it was before observed, and God would still have it carefully kept: for the *Memento*, hath respect unto the time past.

Secondly, the manner of this delivery of this Commandement, may perswade us to this; for the other Commandements are uttered imperatively, so as they inforce the dutie, as in the fifth Commandement, *Honour thy Father and Mother*; the duty charged, is *Honour*: and in the other Commandements, the sin is forbidden as, *Thou shalt not take my name in vaine*, *Thou shalt doe no murther*; and so of the rest. But now in the fourth Commandement, the Lord falleth not upon the maine of the precept, as to say, *keep holy the Sabbath day*; but the imperative speech is laid upon the word *Remember*: saying, *Remember the Sabbath day to keep it holy*; cleane otherwise than in any other of the rest of the precepts; and the reason hereof is, for that hee had before instituted it, and it had been before observed of the Israelites, as in the next reason is clearely proved: Therefore hee sayth not, *keep holy the Sabbath* as now instituted, but thus, *Remember to keep holy the Sabbath*, as if hee had said, as it hath been before observed of you, and still to bee kept holy.

Thirdly, all the principall words annexed to the Commandement, tell us of no new thing then imposed, but what was well enough known and made use of before: as, first six dayes for labour, they were allowed before

Exod.

*Exod.*16.4. 5. Secondly, the seventh day to be the Sabbath; this also in plain words *Moses* had taught them, *Exod.*16 23. 26. Thirdly, of the Lord their God, which they knew, from *Abrahams* dayes, *Gen.*17.7. and by *Moses* in Egypt, *Exod.*6.7. Fourthly, *That in it they should not doe any manner of work*; this they were forewarned of, *Exod.*16. 29. and some were reproved for offending, vers.28. Fiftly, that in six dayes God made heaven and earth, &c. This was evident of old time unto the Fathers, *Gen.* 24. 3. 7. And lastly, that hee rested the seventh day, blessed and hallowed the Sabbath; Gods owne words of the institution, *Gen.*2. 2. 3. So that we see it clear from the fourth Commandement, and the words thereto annexed, that this Law was known & practised before it was given in *Horeb.*

9 And lastly, to make up all sure; *Moses* telleth us in plain words, that the seventh day Sabbath was kept, *Exod.* 16. 30. and that the people rested on the seventh day, which he saith was a Sabbath to the Lord, verse 25. the rest of the holy Sabbath unto the Lord, verse.23.

Now this Text being so cleare, that it cannot be denied, except one dare say *Moses* lyed. Some have endeavoured to darken the truth, and to becloud the antiquitie of the Sabbath, in the former institution, and use thereof, by being pleased to vent their erroneous conception, and to say (but without any ground of reason) that this Chapter *Exod.* 16. speaketh of the first institution of the Sabbath.

But for answer hereto, I doe deny that any such institution can here be proved; and to make this cleare, looke into the Text, and observe two things; first, what God spake; secondly, what God did to finde an institution: first God himselfe spake of giving of Manna, also of gathering a certaine rate every day, and on the sixth day twice as much, verse 4. 5. 23. but in all this chapter, God speaks not so much as one word of the seventh day Sabbath, nor doth he say, that hee blessed or sanctified it, nor doth *Moses* write any such thing of God in this chapter as he speaketh of Gods resting, blessing, and sanctifying

ctifying it in *Gen.* 2. 3. as hee should have done, if any anticipation were there, with relation to this place: secondly, what God spake in verse 28. is implicitly of the Sabbath; first wrapping it up among his Commandements and Lawes given before this time, to them and their Fathers; so farre is he from instituting a Sabbath in this place.

Secondly, he reproveth them for the breach of it, as already commanded before with other his Commandements and precepts there mentioned. Now if God spake no words of the Sabbath, but what the people were to doe in six dayes, and especially on the sixth, God passing by the very naming of the seventh day, and where he speaketh of it implicitly, it is only by way of reproofe, to the people for transgressing and breaking of it: How can here be the institution of the Sabbath? seeing God doth not so much as name it, but reproves the breach of it, which implyeth it to have beene before this time, else should he have reproved them for a transgression and a sin, whereof there was no Law.

Next let us see what Gods acts were, whether they will afford an institution. First, hee gave them the Manna vers. 15. but this blessing was only on the six working dayes; what is this to the institution of the Sabbath? truly no more than his six dayes work in the Creation for the institution of the seventh day for a Sabbath. Secondly, he preserved the Manna, gathered on the sixth day in the morning, from breeding of wormes, and from stinking, being kept over night to bee eaten on the seventh day: what is this to the institution of the day? The blessing, was not the blessing of the day, but of the eating of the Manna on the Sabbath day, for which cause God did preserve it, that they might keep the Sabbath before this time blessed and sanctified, *Gen.* 2. 3.

Thus we see, that neither by any words of God, nor by his deeds, can here bee proved the seventh dayes institution for the Sabbath.

Secondly, let us see what may bee gathered from *Moses*,

Moſes, for inſtitution of the Sabbath here in this time.

True it is, that hee nameth the ſeventh day, three or or foure times in this Chapter; which he ſaith was the Sabbath, but not as an inſtitution; neither could *Moſes* inſtitute the Sabbath: for what God here did not, he could not doe: but he mentioneth here the Sabbath;

1 As a reaſon why hee approved the peoples act, in gathering on the ſixth day two Omers; becauſe the next day the morrow after, was the reſt of the holy Sabbath unto the Lord, *Exod.* 16. 23. Here is no inſtitution, nor reaſon alleadged for it, as in *Gen.* 2. 3. but it is brought as a reaſon for a thing of another nature to approve of the collection of a double rate of Manna, on the ſixth day.

2 He nameth it againe in verſe, 25. but occaſioned by the Manna, which was, that they ſhould eat the reſerved Manna, for that none was to be found that day in the fields; becauſe it was the Sabbath day, on which they were to reſt: So here is a reaſon, why they ſhould not goe and ſeek Manna, but to eat what was gathered before, but no inſtitution of the day, but an appointment of the meanes uſed for to reſt on the day formerly inſtituted.

3 Hee mentioneth it againe in verſe 26. to the ſame purpoſe, to keep them within on the ſeventh day Sabbath, becauſe ſix dayes the Lord would give it them to gather, but on the ſeventh day Sabbath, there ſhould none be found; which words make no inſtitution, but are an information for the preventing of the breach of the Sabbath.

4 He nameth it in verſe 29. upon the Lords reproving them for the breach of the Sabbath, by ſome going forth to ſeek Manna contrary to ſo much fore-warning given by *Moſes*; whereupon *Moſes* dealeth a little more roundly with them, as a man having authority: ſaying, *See, for the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day the bread of two dayes; abide yee every man in his place, let no man goe out of his place on the Sabbath day.* In theſe words *Moſes* firſt commands every

man to abide within, and that none should goe out to seek it on the seventh day. These be the only words of any Command about the Sabbath in this chapter, which doe not institute the day, but serve only to prevent the peoples sinning any more in going out to seek it, as they had done. Secondly, *Moses* giveth two reasons for his so strict a charge laid upon them, which he would have them to see and consider of, for the better restraining of themselves from the breach of the Sabbath. The first is from Gods grace and favour, that he had given them the Sabbath: And the other is, that he allowed them on the sixth day the bread of two dayes. Where out of these words let us observe two things. The first is, that the mentioning of the Sabbath commeth only in still occasionally concerning the Manna, and not of purpose to institute a Sabbath; but wholly in all the foure places, it is spoken of, either of gathering the double rate of Manna, or of the eating the Manna reserved, or of gathering Manna on every of the six dayes, or of tarrying within, and not to goe out to seek it when it was not to be found; and all this to this end, that the Sabbath might be kept more carefully of the people, as the event plainly sheweth: For upon these considerations about the Manna, the people harkened to *Moses*, and did rest on the seventh day, verse 30.

The second thing, wherewith I will and may conclude my answer, is, (that which may satisfie any, not wilfully averse from the truth) the change of the tense, in the two reasons: *Moses* speaking of Gods giving of Manna (because it was at this time given whilst the people were in the wilderness of Zin, *Exod.* 16.1.) saith in the present tense, *Dat vobis*, he giveth you in the sixth day the bread of two dayes: but speaking of the Sabbath, he uttereth the words in the preterperfect tense, *Jehovah dedit vobis ipsum Sabbatum*: The Lord hath given to you the Sabbath, as that same which was of old, which evidently declareth the Sabbath to have beene before this time, and not now at this present in this place instituted: For if it had beene now at this time given, as the Manna was, *Moses* would have said, he giveth you the Sabbath, and not, he hath given it.

Having

Having thus answered this place of *Exod.* 16. yet one thing remaineth to be removed as a great block in the way; which is the silent passing over the observation of the Sabbath from the Creation till the rayning of Manna: and therefore they are bold to conclude from a meere Negative, that there was no observation of the Sabbath.

Answ. 1. I have proved the institution, *Gen.* 2. 3. which is enough to prove, that they ought to have observed, which if they did not, was sin in them: but the reverence we owe to those holy men of God, bindeth us to think better of them than so.

2. I have shewed my reasons why wee are to bee perswaded that the Sabbath was kept of them, of more force to confirme this assertion, than such a weak argument from the bare silent passing it over historically, can bee of any validity to refell it.

For as the historicall narration of *Moses* speaketh nothing of the observation of the day, after the institution of it; so we may finde after it was commanded on Mount Sinai, that no mention is made of any observation of the day in all the book of *Joshua*, nor in the book of the *Judges*, nor in *Ruth*, nor in the first or second of *Samuel*, nor in the first book of the *Kings*: shall we therefore conclude, that in all this time, valiant *Joshua*, the Princes of the people, the worthy *Judges*, holy *Samuel*, zealous *David*, and others, did not observe the Sabbath? In all the History of *Hester* no mention is made of God; will we therefore say hee was not then knowne or worshipped of *Mordecai*, *Hester*, and the religious Jewes?

God by his spirit directed the holy Penmen to write so, in such manner, and of such things, as he in his heavenly wisdome thought fittest to make rehearsall of to posterities, and not to embolden men to deny such and such things not to have beene, becaus the Lord was not pleased to mention them. If we should thus reason, what an ill face of a Church would we imagine to have beene in the world till *Moses* his dayes.

For the better clearing of this point, and to manifest the

absurd and impious reasoning from the silence of Scripture in this sort, I will divide the times from the Creation till *Moses*, and then let men see the silent passing over of many things, and whether men dare to deny the observation of the Sabbath upon that only very selfe same ground.

1. From the Creation to the fall, how long, is uncertain, the Story is only in two chapters and no more: In this space is not one word of *Adams* worshipping of God, not a word of any holy duties practised: May we think therefore he performed no such thing to God? If we be ashamed so to conclude from the silence of the Scripture herein, why dare any deny *Adams* observation of the Sabbath, upon no other ground? seeing he knew it to be instituted, and had Gods example of resting before him for his imitation?

But yee will perhaps say, that *Adam* could not keep it, because he fell before the Sabbath day.

Answ. Learned *Zanchius* is confident to affirme, that Christ took an humane shape, and conferred with *Adam*, and taught him how to keep the Sabbath to the Lord. And it seemes to me somewhat unlikely that God would suffer *Adam* to fall the very day of his creation.

First, *Adam* was made the sixth day, what time is not noted; let it be in the morning, it cannot be then; first because of the things to be done before he fell: 1. All sorts of beasts and foules were brought to him to name them, every severall sort according to their natures, which took up some time. 2. He was cast into a deepe sleepe. 3. A rib was taken out of his side, and thereof the woman was made. 4. The Lord brought her to *Adam*, and married them, who spake of her, and of the conjunction of man and wife. 5. God put them into Paradise to dresse the Garden, and gave them a Commandement: all which took up some space of time.

Secondly, in respect of the time of the temptation, the Serpents comming into the Garden, then the conference betweene him and *Eve*, and after betweene *Eve* and *Adam*: the temptation was not so suddenly begun and ended, as the shortnesse of the Story may seeme to intimate.

Thirdly,

Thirdly, the things done after the fall: 1. A confused shame of face to see themselves naked: 2. Their sowing leaves to cover their nakednesse: 3. Their hiding themselves, which was in the coole of the day. 4. Their examination, and answer, and then the sentence after upon all.

Fourthly and lastly, the casting of them forth of Paradise. All which may give us to think, that these things could not well happen upon his day of creation.

2. It is not likely, that *Eve* would so suddenly straggle from her husbands company, and so immediately to be set upon by the Serpent, as soone as they were in the Garden.

3. They could not conceive of the excellency of their state of perfection, nor of the efficacy of Gods blessed image and likenesse in them, if they had enjoyed no time for the expression thereof: For what time could they have had together to discerne of each others excellency, to contemplate upon Gods creatures, to behold their glorious habitation, and to praise God for his goodnesse, if they had fallen the same day.

4. The words of Gods approbation of all his works: *he saw every thing that he had made, and behold, it was very good*, *Gen.* 1. 31. which approbation he gave of them at the end of the sixth day: For upon the words written by *Moses* of Gods seeing all things very good, he addeth, *and the Evening and the Morning was the sixth day*, that is, the day naturall was finished, for so the words are to be understood of every of the other five dayes, verse 5. 8. 13. 19. 23.

Now God speaking in the end of the sixth day so well of all his works, if *Adam* had fallen on that day, and God had cursed the earth for mans sin, how could it be said, that hee saw every thing good, when through the sin of man, all things on a sudden came to be out of frame.

5. It cannot stand with the beginning of the second chapter of *Genesis*, that *Adam* should fall the first sixth day: because, when *Moses* had mentioned in the other chapter the sixth day consisting of the evening and morning; he begineth with a summary repetition of all Gods works. *Gene.* 2. 1. as yet without crack or flaw in them: secondly with mention-

ing

ing of Gods ending his work which he had made, and not marred again by cursing of it, as yet, *Gene.* 2. 2. Thirdly *Moses* telleth us, how God rested on the seventh day (to wit) from all his work which he had made. Now what is resting, but the Lords ceasing to create further any other things, than what he had created, and his pleasureable delight in the full accomplishment of his works done in those six dayes? And his resting was from his work made; so it was from his creating only, and not from punishing, as his resting should have beene, had man fallen before his rest here spoken of, *Gen.* 2. 2. Therefore from all these reasons it is very likely, that *Adam* and *Eve* fell not on the day of their creation. But now to returne againe to the point.

2 From *Adams* casting out of Paradise unto the restoring of religion by *Seth*, *Gen.* 4. 26. which was the space of 235 yeares, which Story is conteined in one only chapter, *Gen.* 4.

In this space of 235 yeares, there is no mention of *Adams* personall repentance, of his faith, and love to God; not a word of his praying to God, of his worshipping of him, or of any duty performed by him, unto God, or man; can any or will any conclude hence, that *Adam* failed in all these? No; why then, upon the same reason, dare any conclude no keeping of the Sabbath by *Adam*, because it is not recorded, that he observed it: especially, seeing wee read of Gods resting, and of the institution and making it the Sabbath for man?

3. From the restoring of religion by *Seth*, unto the Flood, was 1422 yeares, all which long space of time is historied within two chapters and a halfe in *Gen.* 5. and 6. to verse 17. of the seventh chapter.

Now in all this time, for so many hundreds of yeares wherein lived many holy men, the sonnes of God mentioned in *Gen.* 5. yet not one word by *Moses* set downe of any publick worship, in offering sacrifices, as before; not a word of any holy meeting any where, not a word of any good they did one to another, not a word of any thing worthy note of any of them, or of their children, save of *Enoch* and *Noah:*

Noah: will we hence conclude them defective in all things? no, then why judge we them defective in keeping of the Sabbath?

IV. From the day of the floud, and *Noahs* entring into the Ark, unto the calling of *Abraham* out of *Ur*, which is the space of 352. yeers, some say 427. yeers comprehended in part of the seventh Chapter from the seventeenth Verse to the end, and in the 8, 9, 10, 11, foure Chapters, and no more.

In this space nothing is spoken of any Divine praises, of any solemn meetings of them together; can we conclude, that so many holy men mentioned in Chapter 11. of blessed *Shems* race, did fail therein? if not, why dare we say, they kept not the Sabbath?

V. From *Abrahams* calling out of *Ur* to *Jacobs* going down into *Egypt*, is about 215. yeers, this space is storied in many Chapters from *Gen.*12. to 46.

In which space, though Morall duties were performed, and that its said in the generall terms, *Gen.*26.5. that *Abraham* kept the Lords charge, his Commandements, his Statutes, and his Laws, yet the particulars of these are not expressed; And therefore here may we include the observation of the Sabbath, and can no more seclude it, then we can other duties observed, which yet are not related to be kept by him in particular: especially if we consider how God includeth the fourth Commandement among them, *Exod.*16.28. as before is declared. If any yet deny it to be kept of *Abraham*, because it is not nominated, why deny they not as well other things to have been performed by him, seeing they are not by name mentioned?

VI. From *Jacobs* going into *Egypt*, to the bringing of them out under *Moses* into the Wilderneſſe of Sin, spoken of in *Exod.*16.1. The space was also 215 yeers, for they came to this Wilderneſſe upon the fifteenth day, of the second moneth, after their departure from *Egypt*, which was at the full end of the 430. yeers, as God foretold *Abraham*, *Gen.*15.

The story of all this time is comprised in the five last Chapters of *Genesis*, and in the first sixteen Chapters of *Exodus*. In which space after *Jacobs* departure from *Canaan* not one word of their worshipping of God, of no Altar, no Sacrifice, no holy duties in publike; yet I hope we will not say, that all these things were neglected of them, because not mentioned; if not, then no more may we deny to them the observation of the Sabbath; for now at this time they being in the Wilderness of Sin, *Exod.* 16. it is plainly said, they rested upon the seventh day, as an holy rest and Sabbath to the Lord.

Thus have I clearly shewed, that their negative Argument from the Scripture is no good reason to deny the observation of the Sabbath in all this space of time, except they will deny upon the same ground, so many holy men to have sinfully neglected other necessary duties, also, as is before rehearied.

But before I conclude, I think a Question fit to be propounded and answered.

Quest. Why was now in *Exod.* 16. the keeping of the Sabbath so plainly spoken off, and not before?

Answ. 1. Now the people hungring after food for the belly, *Exod* 16.3. and the Lord determining that he would raigne *Mannah*, which they should gather every day by a certain rate, and on the sixt day twice as much, the reason was, because the seventh day was the Lords Sabbath, on which day the Lord raigned no *Mannah*, nor would he have any to go forth to seek it, for that it was an holy rest unto the Lord: This was the reason of the mentioning of it, as appeareth by all that which is before delivered out of the Text.

II. Because now they were a people openly separated to God from all other Nations, and an holy people, *Deut.* 7.6. *Exod.* 19. 6. Therefore assoone as he had delivered them, (within six weeks space or thereabouts) after they came from *Egypt*, he took order for their keeping holy the Sabbath day, as a speciall evidence of their holynesse before God;

God; the breach whereof he reproved as the breach of all his Commandments and Laws, both then, *Exod.* 16. 28. and afterwards; in so high esteem had God his institution of his Sabbath: and no marvell, because by the breach of it God is much dishonoured, and in the observation of it. The three first Commandments of the first Table are kept in publike view before men; for in observing the Sabbath day, we professe the God of Israel as the first Commandment teacheth, Then in assembling together, and worshipping God, we do what the second Commandment bindeth us to do: and when on that day we contemplate upon the creatures, take occasion thereby to praise him, and shew an outward holy behaviour to advance his glory, we do what the third Commandment commandeth us to do: so that the holy observation of the day to the Lord, keepeth up a publick practice of all our duties to every Commandment of the first Table: therefore no marvell it was that God took order so soon for the keeping of the Sabbath day.

III. Because God intended not untill this time, to set out any glorious face of his Church historically unto us; but rather other things, happening in the course of times, from the fall, as in the Story doth appear unto this time.

1. From the Fall to the Floud, the ill fruits of *Adams* fall, and the increase of sin to mans destruction is recorded.

2. From the Floud to *Abraham*, the planting of the world by people, with their presumptuous sinning, causing them to be scattered over the face of the earth, according to their distinct languages.

3. From *Abraham* to Israels going into Egypt, God moved *Moses* to record the carriage of *Abraham*, *Isaac* and *Jacob*, as private families (upon which the Church consisted) living among idolaters, as pilgrims and strangers, while they were in *Canaan*, till God brought them into *Egypt*.

4. From the entrance into *Egypt* to their mighty deliverance, God was pleased to instruct *Moses* to set down how *Joseph* came into *Egypt*, his troubles and honour; how by

him Israel came into *Egypt* by *Josephs* means; the peaceable rest, there till another King arose, and then of their heavie bondage, till God sent *Moses* to free them.

But now God intending to make glorious his people, and his worship more publickly to be observed of all Israel at one set time weekly, *Moses* relateth the Lords pleasure concerning the Sabbath, not to have it neglected, but solemnely to be kept as an holy rest unto the Lord, according to Gods first institution thereof, *Gen.* 2.3.

And thus much for the *Patriarchall-Sabbath*, before the Law published upon mount *Sinai*.

FINIS.

A TREATISE OF THE MOSAICALL-SABBATH.

By *Richard Bernard*, Rector of *Batcomb*.

EXOD. 31. 15.

Six dayes may work be done, but in the Seventh is the Sabbath of rest, holy to the Lord, whosoever doth any work in the Sabbath day, he shall surely be put to death.

LONDON,
Printed for *Edward Blackmore*, and are to be sold, at the signe of the Angel in *Pauls* Church-yard. 1641.

A TREATISE ON THE MOSAICAL SABBATH.

By Richard Tennant, Rector of Bincombe.

The Contents.

1. Why it is called so.
2. Of the Law of the ten Commandments.
3. Of the Naturalitie of the Law.
4. Of the Externallitie or Positivenesse of the Law.
5. Of the Spirituallitie of the Law.
6. Of the Moralitie of the Law.
7. That there are ten Commandments.
8. Of the fourth Commandment, in what words contained.
9. Of the meaning of the words of the Commandment.
10. Of the rest upon the Sabbath.
11. Of the day for the rest.
12. Of the words annexed to the Commandment.
13. Of the scope of the words.
14. Of the directorie in the words.
15. That one day in seven must be the Sabbath day.
16. Of the seventh day Sabbath.
17. Of the six dayes work.
18. Of the restriction from work on the seventh day Sabbath.
19. Of works which might be done on the Sabbath.
20. Of the rigorous strictnesse supposed to be put upon the Israelites that day.
21. Of the reason added unto the directorie, with the conclusion.

22. The

22. *The arguments to prove it ceremoniall, answered.*
23. *That the fourth Commandment is no part ceremoniall.*
24. *The fourth Commandment is a perpetuall Precept.*
25. *How much of the Mosaicall Sabbath is in the Commandment to be kept holy.*
26. *How the day was kept.*
27. *Of Judaizing and true understanding thereof.*

OF THE MOSAICALL SABBATH.

SECTION. I.

Why it is called so.

I Call the Sabbath here Mosaicall, not as any new Sabbath from the former, being the same with the Patriarchall Sabbath, farther now ratified and established.

Nor do I so name it, as if *Moses* were the institutor of it, or only publisher of it. But because God, the Lord of the Sabbath did give this Commandement of the Sabbath, with the rest of his divine precepts, when he had ordained *Moses* the Ruler over his people *Israel* under him: and for that he delivered to *Moses* the two Tables in which the Commandements were written, to deliver them unto the people.

Section. II.

Of the Law of the ten Commandements.

THe Law of which the precept of the Sabbath is part, is said by the Apostle to be holy and spirituall, *Rom.*7. 12, 14. and if that Commandement Thou shalt not lust, be *holy*, *just*, and *good*, so is the whole Law, and every Commandement thereof. *His encomiis legem integram ornat Apostolus*, saith *Paræus*.

This whole Law hath in it Naturalitie, Positiveneſſe, Spiritualitie and Moralitie.

Section. III.

Of the Naturalitie of the Law.

1. THe Naturalitie of the Law is so much thereof, as by the principles of Divinitie in Nature, written in all mens hearts, *Rom.* 2. 14, 15. and furthered by the common light of Christ, *Joh.* 1. 9. may be known and assented unto. And this knowledge is more or lesse, as Naturall men partake of that naturall light: for from hence ariseth the difference in naturall men, and not from the common principles, which be one and the same in all men.

From this Naturalitie in the Law, it may be called the Law of Nature, not so as if it were the work of Nature, but for that its in every mans nature, God writing it in every mans heart, *Rom.*2. 15. since the fall, at the time of the souls infusion into the body, as God did to *Adam* before his fall.

This Naturalitie of the Law consists in generalls, and cannot reach to true Specialities, without some further help and better direction, yet by deductions it may go far towards the Specialities.

This serves to make all men inexcusable, *Rom.*1.20.

Sect.

Section. IV.

Of the Externalitie or Positiveneſſe of the Law.

THe Externalitie or Poſitiveneſſe of this Law is the openly making known of Gods Will in the Commandements given by word of mouth, and after written in the two Tables of Stone.

This Externalitie of precepts, the Lord added for his Church, unto thoſe generall rules, and principles in nature, and to that common light in all men.

For the Lord never ſuffered his Church to be only directed by that light in nature, never ſince *Adams* fall, who having it in perfection, could not guide himſelf to it.

And therefore we read, before *Moſes* days, of Gods Word, of his ſpeaking to *Adam*, *Noah*, and to *Abraham*, *vivâ Voce*, giving his charge, Commandements, Statutes, and Laws, of which the Lord maketh mention to *Iſaac* telling him, that in keeping theſe *Abraham* obeyed his voyce, *Gen.*26. 5.

This Poſitiveneſſe or Externalitie is to guide thoſe Generalities, unto more Specialities, which naturall men could never rightly diſcover without this help of Gods externall precepts.

This conſiſts in the Letter, and written words of the Law in the Commandements, and the farther meaning thereof is to be learned from other Scriptures, to know what is contained in the ſhort precepts.

This Externalitie properly belongeth to the outward man, for the ordering of it.

And this Externalitie may be diſpenſed with, in ſome precepts, though the naturalitie cannot: for this is written in every mans heart, but ſo is not this Externalitie.

We ſee Gods diſpenſation in ſome Specialities, as Gods allowing *Cain* to marry with his Siſter: alſo *Polygamie* in the Patriarches: In Gods commanding *Abraham* to kill his

sonne: In the Magistrate commanded to kill the offender: *Deut.*13.9. so in warre to kill, *Numb.*31.17. In his allowing of the Israelits to rob and spoile the Egyptians, *Exod.* 3.22. And what is it but a dispensation, when God raiseth up some to spoile other? And that children may leave their parents in case of Marriage, *Gen.*2.24. and *Matth.*19.5. and that variance may be between them for the Gospel sake? *Matth.*10.35. *Luk.*14.26.

The Commandements of this Law in respect of the meer Externalitie, manifested in Specialities may be called Positive laws, as superadditaments for Specialities of those generals: as for example, Naturalitie teacheth me a God: but the Positiveneese telleth me that I must have only the God of *Israel* for my god: Nature teacheth to worship God, but the Positive precept forbids to make any graven image or likeneese thereby, to worship him, but to worship in spirit and in truth: Nature teacheth to honour God, the Positive Commandement forbids the taking of Gods name in vaine: Nature * teacheth to have a time to serve God solemnly, the Positive precept commandeth a Sabbath day, and directeth us to the keeping of a seventh day Sabbath.

* It teacheth also that for the proportion of this time, the creature must depend and waite upon his Creator: who alone can make the work of six dayes serve to keep us seven.

Section. V.

Of the Spirituality of the Law.

THe Spirituality of the Law is the spirituall extension of every precept of the Law beyond all that which the naturality reacheth unto, and above the speciality of the Letter of the Commandements in the externalitie thereof

I call it the Spiritualitie of the Law, for that this knowledge is only attained by the spirits speciall illumination, and grace. And consists not in the only bare knowledge of the minde touching the extension, but also in the hearts affection, drawn on along with the utmost extent of the understanding, to love what is commanded, to hate what is forbidden,

By light of nature tis no way fit the servant should prescribe unto his Master, but rather the Master unto his servant; especially considering the ground of that distinction of *servi a libere natura.*

forbidden, to joy in obedience, to sorrow for failings, and falls, fearing ever to offend.

This Spirituality is that which is promised of God in his Covenant of Grace, made with his People, to be written in the minde and heart, *Jer.*31.33. *Heb.*8.10.

This is the reparation of that blessed image of God, consisting in wisedome, holinesse, righteousnesse, and uprightnesse, *Col.*3.10. *Eph.*4.24. *Eccles.*7.29.

The Naturality is common to all, in and out of the Church.

The Externality belongeth to those in the Church, and in this respect may the Law be said to be given only to the Israelits.

This all the outward children of the Church may attain unto, and others out of the Church by conversing with and coming among them, or these going unto them, or getting some of the writings of the Church; For its not possible, that the learned Heathen got all their knowledge by the Naturality in them, and their common light, but by the accession of the helps from the Church.

Therefore to gather, that whatsoever we finde in their writing concerning God, and the things appertaining to him, to be all from their meer light in nature, will not hold for a sound conclusion.

This Spirituality is proper only to the Elect; The first is by inscription, but bettred by diligent improvement of those principles and helps from the Church: The second is by information, and bettered by good education, and instruction publikely and privately in the Church. The third is by the speciall inspiration of Gods holy Spirit in a constant use of the means, and in the grace of Self-deniall which every one must come with that will be a true obedient observer of the Law.

Section. VI.

Of the Morality of the Law.

THe Moralitie of the Law properly speaking, and distinctly to common understanding is not the Naturalitie, nor perpetuity of the Law, as if these three indistinctly were all one. But the Moralitie of the Law is the Laws power, binding the whole man outwardly to the good behaviour in all good manners concerning holinesse towards God, and righteousnesse towards man, according to the Naturalitie, Externality, and Spiritualitie of the Law.

And from this consideration truely, properly, distinctly, and clearly it is, and may be called the Morall Law; the brief Epitome of Christian Ethick, Oeconomick, Politicks, and Ecclesiasticks, and of whatsoever duty we owe to God or man.

Section. VII.

That there are ten Commandements.

HAving thus prefaced these *necessaria præcognita*, I come to the fourth Commandement for the right understanding whereof many things are to be made clear.

First that there are ten Commandements of the Law: I would not speak of this, but that one hath pleased to call this number vulgar Idols.

I. Its the number which *Moses* recordeth, *Exod.*34.28. *Deut.*4.13. and holdeth *Deut.*10.4. and saith, God added no more, *Deut.*5.22. more then ten there was not, nor fewer may we make them, least we be guilty of the curse, and break the Commandement, *Deut.*4.2. of adding to, and taking from *Deut.*12.32.

II. Its commonly called the Decalogue by the most learned Divines.

III. Our

III. Our Church in the Catechisme would have children to be taught that there are ten Commandements.

IV. Saint *Augustine* in *Epist.* 118. *cap.* 12. speaks of ten Commandements.

V. The Papists though they rob God of one sacriledgiously, yet do not diminish his number of ten.

VI. The number hath thus been reckoned for three thousand and two hundred of yeers and more, and never either denyed, or lightly disregarded, till the spirit of too much boldnesse in some hath dared without shame to speak contemptuously of the number.

Section. VIII.

Of the fourth Commandement in what words contained.

THis fourth Commandement is and hath been hitherto accounted one of them, and is a Commandement in forme of speech so delivered unto us.

But here we are carefully to consider which is the Commandement, and in what words its comprehended.

The mistake herein hath occasioned all the contention concerning the perpetuity of the Commandement.

The Commandement is contained only in these words: *Remember thou the Sabbath day to keep it holy.*

I. *Moses* in the repetition of the Law, *Deut.* 5. 12. sheweth us this plainly, who upon the words of the Commandement, *Keep the Sabbath day to sanctifie it*, addeth immediately these words, *as the Lord thy God hath commanded thee*, between the precept and the next words following, *Sixe days shalt thou labour, &c.* And so evidently telleth us which be the words of the Commandement, and thereto holdeth our thoughts: so we may not take any of the following words to be any part of the substance of the Commandement.

II. The learned have set the Commandement apart by it self in a distinct Verse: *Exo.* 20. 8. from the words following.

III. The

III. The Lord himself in the promulgation of the Law, in every other of the Commandements, where reasons be added, maketh a difference between the Commandement, and the reasons annexed, as we may see in the second, third, and fifth, and therefore so here.

IV. Every reasonable mans understanding giveth him to know a difference between a Commandement, and that which, for some cause, is annexed thereto, as here we may clearly see it.

Section. IX.

Of the meaning of the words of the Commandement.

THus knowing the Commandement it is fit to understand the meaning.

Remember (that is) be mindefull of it, so, that thou forget it not, call it to minde, think upon it, and consider the Sabbath as a day to be observed, and kept, and therefore
Deut. 5. 12. *Moses* putteth *keep* for *Remember*.

The Sabbath day (that is) the rest day: for Sabbath signifieth cessation and rest, taken from Gods rest, *Gen.* 2. 2. *Moses* calleth it the Sabbath of rest, *Exod.* 31. 15. *Sabbatum cessationis*: and this rest is *Requies sancta*, *Exod.* 31. 15. an holy Sabbath, *Exod.* 16. 23. *Nehe* 9. 14. and the day is an holy day, *Exod.* 35. 2. But not so the rest, nor day, in themselves; but a rest unto Lord, *Exod.* 16. 23. 25. and 35. 2. holy to the Lord, *Exod.* 31. 15. *Sanctificata*, as some translation hath it, set apart and separated to the service of God, as a sanctified rest and day, which the Lord calleth his holy day, *Isai.* 58. 31.

To keep it holy: This is the end of remembring the Sabbath day, to sanctifie it (that is) as God did set it apart, and ordained it for holy uses, and his worship, so we are to count it the Lords, seperating it from other days, and bestowing the rest, and the day of rest, upon the Lord, for that end and use, for which he hath made the rest and the day holy: This is to keep it holy. From

From the Commandement thus understood, we may observe.

1. That a Sabbath, a rest, is imposed upon us, *Exod.* 23.12.

2. That God hath appointed a day for this rest.

3. That both the rest and day, are holy, sanctified for holy uses to the Lord.

4. That we are to keep holy the rest day, or the day of rest, both the rest, and the day.

Section. X.

Of the rest upon the Sabbath.

THE Commandement chargeth us with rest, with this must we begin and keep the day, without this no Sabbath day: It hath it denomination from rest: The day for the holy use of the rest, is said to be blessed: *Exod.*20.11. And from Gods resting he is said to blesse and sanctifie it, *Gen.* 2.3. This rest is principally mentioned; the day is called the rest of the holy Sabbath, The rest of the holy rest, *Exod.*16.23.the Sabbath of rest, *Exod.*31.15. Therefore this is the first thing, in the first place to be observed, in the keeping of the day holy unto the Lord, which is, by making our rest holy to him, by imploying our rest holily: For the day is kept for the rest sake, by Gods own example, and because of the holy use of the rest upon that day, wherein we do rest, and not for the days sake, for without the rest we could not keep the day; nor would God have commanded the day, but for that he rested and made the rest holy for holy uses on that day. The Consideration of this would cut off much prophanesse and make us better observers of the day unto the Lord.

Section. XI.

Of the day for the rest.

THe Lord having imposed rest upon us, in the next place he enjoyneth us a day for the rest: Time is necessary

for all things, and without time we cannot rest: Nature and experience teacheth this.

This time allotted by God is a day, but in the Commandement the day is not determinately set down, it pitcheth upon no certain set day; But the Commandement is; *Remember the Sabbath day* (to wit) what day soever, *to keep it holy*, So the holy observation of the day is the substance of the comet. This generality is agreeable to the Naturalitie of the Law.

And thus the Lord delivered the Commandement.

1. To lay down in it the naturality of the Law, aswell as in the rest of the Commandements.

2. And so to holdup the perpetuity of it, with all the other precepts.

3. To teach that no one certain set day is of the very substance of the Commandement: Therefore is it propounded indifinitly without limitation.

4. To inform us that the seventh day from the Creation, (as Bishop *Andrews* doth hold in his Catechiticall doctrine) is not of the substance of the Commandement.

5. This was for an admittance of the Changeablenesse of the day; For this Commandement being affirmative, and propounded in generall termes maketh it applicative to this, or that day, To this, while it remaineth, and to that which may come in the roome of it, when this is changed, and taken away: as thus.

See this Simile in the next Treatise more at large.

Honour the King (to wit) whosoever is King. If *Saul* be King, honour him, when he is dead, and *David* be King, honour him: So is it in this Commandement, *Keep holy the Sabbath day*, while the seventh day from the Creation is the Sabbath, keep it holy: if it be changed, and the first day of the week be the Sabbath, then keep it holy: God foreseeing it necessary that the seventh day from the Creation was to be changed, he propounded the Law so, as to make the day alterable, as being for the time, by way of application belonging unto the Commandement, but not of the substance, no more then *Saul* was of the substance of this Commandement, *Honour the King*.

If

If this had been, or were well pondered, the Controversie of the Sabbath had been prevented, and should cease now to trouble the Church.

Section XII.

Of the words annexed to the Commandement.

When God gave this his Commandement, he himself annexed words unto the Commandement, purposely to guide his people in the right understanding of this Precept, and to binde them by reasons to the obedience thereof, unto the worlds end.

To all the Commandements God made a Preface, to enforce obedience to all of them, even from his Covenant of *Grace*, made with *Abraham* to be his God, and the God of his seed after him, *Gen.* 17. 7. calling himself, *The Lord their God*, in giving his Law, and remembring them of that their great deliverance, which he had promised also unto *Abraham*, *Gen.* 15. 13, 14.

To the second, third, and fifth Commandements, he added reasons, all which the learned take to be for the ratification of the Commandements, and to urge us to keep them, and so do interpret the words accordingly.

The words of God knit to this Commandement, have, no doubt, been added for the like purpose, even to be a Confirmation, and an establishment of the Precept, and the perpetuity thereof, and to move us to keep it.

Yet nevertheless of late, divers have endeavoured to fish out of the words, matter to change the nature of the Commandement, from Morall (as they speak) to Ceremoniall, and to take away so the perpetuity of the Commandement, and therewithall mens hearts, and consciences from affecting and obeying it, as being no Commandement now obliging any Christian, and so do they rob God of one of his Commandements sacrilegiously.

But the words are so to be interpreted (according to Gods intention) as may uphold the nature and perpetuity of the Precept, as the words annexed to the other Commandements do very forcibly, as also to binde us unto a carefull keeping of the Precept, as they do very effectually, and do meet with all that which our corrupt nature may perversly object against our obedience thereunto.

In the words we are to note, 1. The Scope of all the words, 2. The Matter; which is,

1. A Directory guiding to the observation of the Commandement in Gods allowing of us sixe dayes, and the reserving of the Seventh to himself.

2. A reason of his thus approportionating time between him and us for labour and rest.

3. A Conclusion in the last words, upon which this fourth Commandement is raised: As if God had said, I have from the beginning blessed and hallowed the Sabbath day, therefore I do command them to remember the Sabbath day to keep it holy: Thus inforcing the Commandement from the prime institution: Note it well; So as the Commandement is a binding Law from the first institution, for the Sabbaths more solemn observation for ever.

Section XIII.

Of the scope of the words.

THe scope and use of the words, is to take man from his own bottome: For after the Lords *Memento*, before the Commandement, to forget oblivion and forgetfulnesse of it, through worldly distractions; He closely answereth, and meeteth with mans corruption, which might hinder him, in submitting to this Commandement.

If any man should be unwilling to give God a day, he sheweth his bounty in giving us six, for fear of repining.

If any man shall think six dayes not enough for his worldly

ly affairs, the Lord prescribeth a means, which is labour, by which he may finish all that he hath to do, if he loyter not, nor busie himself in other mens matters.

If any man should undervalue the seventh day, as of mans devising, God, to prevent this contempt, here challengeth it to himself, and presenteth himself in his Soveraign authority over us, saying, it *is the* Sabbath of the Lord thy God.*

If any man should suppose that he might deferre off to the Sabbath day some of his week dayes works, the Lord doth inhibite him from doing any such manner of work, for fear of incroaching upon his Sabbath.

If any man should claim any exemption for himself, or any under him, God cometh with his charge upon parents, and masters, upon children, and upon strangers, for fear of any misapplying it onely to some, or a conceit of any dispensation for other some.

If any man should ask an example of imitation, and perhaps presume to neglect it, because great men little regard it: God hath given us his own example, both for labour on Sixe dayes, and rest on the Seventh day.

If any man should doubt of any good hereby, and enquire and aske what good and benefit, he might reap by the observation of this day, more than of any other? The Lord telleth him that he hath blessed the day for him.

And lastly, if any man should leave his worldly businesse, and might now follow his vain pleasures: The Lord telleth him that he hath sanctified it to holy uses. Thus God fortifieth his Commandement, and wisely meeteth with mans corruptions, to keep us in a carefull observation of this Commandement.

* This is remarkably of great force to direct us aright in our Christian Sabbath. For the day of the Lords rest, must be the day of our rest. Now the day of the Lords rest may be either the day of the Lord our Creators rest, or the day of the Lord, our Redeemers rest.

Section XIV.

Of the Directory in the words.

THe words are to be a perpetual direction, in what space of time, and what day in that space we are to take for the Sabbath day: For the words of the Commandement being generall, and not appropriated to any particular day, or speciality of time; God would not have his people, either the *Israelites* then, or the *Israel* of God in any age, to be ignorant of the time or day, but to be able certainly to determine, and to be resolved of the day, without any doubtfull disputation concerning the same; as all might, and may, if we will use this Directory for our guide herein: I say, its a Directory, for its not brought as a reason of the Commandement, because here is no such connexion of the words to the Commandement, with a *For*, as the reasons are in the two other Commandements; but here the Lord, without any such connexive word, presently saith, *Six dayes shalt thou labour*, &c. as if he had said, I will direct thee, lest thou mistake the generality of the Precept in application, how thou must know in what space of time, and on what day in that space, thou maist keep my Sabbath.

Section XV.

That one day in Seven must be the Sabbath day.

FOr this number God exceedeth not here, first mentioning Sixe, and then a Seventh day, and no more: So as within this time limited, is the Sabbath day.

In the beginning of time God made the mensuration of all time to be onely Seven dayes, *Gen.* 1. 31, & 2. 2, which was afterwards called a week, *Gen.* 29. 28.

The

The Week then consisting of seven dayes must be the compasse in which to finde the Sabbath.

The first Sabbath was within a week, to which the words of God here hath reference.

Whether nature doth teach to consecrate one day of seven to God as *Zanch. in quartum præceptum* holdeth is not here to be disputed: Its enough that we have Gods example from the beginning, and here his Word, for a seventh day.

The practice of Gods Church is grounded hereon, which from time to time, from age to age, thousand of yeers have observed one day in a week for the Sabbath.

One Master *Dowe* saith in his discourse of the Sabbath, that many grave and judicious Divines, both ancient and modern judge the institution of one day in seven to be perpetuall: For this, he, insteed of all, citeth *Chrysostome* on *Gen.* 2. 3. and Master *Hooker* in his *Eccl. Pol. pag.* 379. Who saith Gods *immutable Law* exacteth this of us as a duty for ever.

Reason may leade to think that God would not here mention only so many dayes, and no more, upon the giving of the Commandement, if it were not for this end.

Gods will and Commandement saith our *Homily* of prayer, was to have a standing day in the week, for people to come together.

Its very reasonable to give God one day of seven.

1. Because God in his wisedome chose his day within that compasse.

2. That this his choice is most fit to be imitated: He knew that a day in this space was most necessary for us to observe.

3. For that a week is the first and principall space of time, and all times of moneths and yeers, are but the revolution of a week, from the worlds beginning. For this see Doctor *Rivet* in his dissertation, *De origine Sabbati*: which being so, what reasonable man will deny to give God his day within this space, the first, the chief, and the shortest space of all other times, and that which is the fittest: For that

that the space of a week between Sabbath and Sabbath is not too farre a sunder to make us forget our dutie, nor yet the return too quick to hinder man in his labour, for the necessaries of his life and state, saith Master *Dow*.

Section. XVI.

Of the seventh day Sabbath.

AS we see it must be one day in the week so we by the Lord are directed to the seventh day in the week.

1. By God his free donation of six dayes to us, for to labour in, and to do all that we have to do: our common and ordinary businesses must be all done, and ended in this space: which space he presently after the Commandement allotteth unto us. He first telleth us, what and how many dayes in the week are ours, before he tels us which is the day that is his: 1. That so we might learn where to begin to finde out the Sabbath. 2. By appropriating unto himself the seventh day for Sabbath: *The seventh day is the Sabbath of the Lord thy God.*

This seventh day here spoken of is not that one individuall singular seventh day of the Creation on which God rested, but a seventh day after the six dayes given to us For.

2. As the six dayes allowed us, are not the very six dayes in which God created the world, which were gone and past, but only six dayes in likenesse and revolution, no more is this the self same seventh day, but another in likenesse by revolution. So it is as if he had said I allow the six dayes together for your labour in the week, be those six dayes, what dayes soever begon and reckoned together; But the seventh day following those six dayes is mine, *It is the Sabbath of the Lord thy God.*

2. That first seventh day, and the first six dayes mentioned in the first and second chapters of *Genesis*, are understood by

by God in the words following as a reason added to this direction of God, why he giveth us for ever six dayes, and reserveth the seventh day alwayes for himself; because he wrought those six dayes, and rested that seventh day, which words of God are not the reason of the Commandement, but of his giving us six dayes, and his reserving to himself the seventh day.

3. Gods conclusion concerning the fourth Commandement helpeth us in this: For in the end he turneth his speech unto the very words of the Commandement: saying, *Wherefore the Lord blessed the Sabbath day, and hallowed it*, He saith not, that seventh day, but the Sabbath day, (that is) the rest of that first Seventh, as a Sabbath for ever, fall it upon another seventh day, whatsoever it be.

The seventh day therefore is ever the Sabbath day.

1. By Gods irrevocable donation of six dayes unto us.

2. By our acceptation of so many dayes in the week to our selves, from all times unto this day: If from Gods words in this direction here we dare without doubt or scruple take our six dayes, are we not then tyed to give him the seventh day by the like authority, who reserved to himself at the same time, when he gave us our six that we should afford him the seventh?

3. By Gods proposing his own example, as a perpetuall pattern to be followed of us, in his six dayes labour, and in his seventh dayes rest; For saith (that ever honoured Bishop *Lakes*) what time God himself took for his work, and for his rest, the same did he assign to men, and made his pattern a perpetuall Law: In his *Thesis* the 8.

4. For that the seventh part of time God did chuse to himself before before fall: and so Gods ordinance is everlasting as the world, a portion of time eternall, as the same reverend Father affirmeth in his 25 *Thesis* and 32. See also for this very fully Master *Hooker*, in his fifth Book of *Eccles. Pol. Sect.* 70.

5. Because if a man had stood in his full perfection, not only our first parents, but all his posterity, had observed the

first seventh day: But sin (not any Ceremony) made that day alterable saith the same Father, as it now is altered upon the recreation of all things by Christ; But yet is still the same portion of time kept, a seventh day in the week.

This alterablenesse of that seventh day, through sin, is a reason why God, in giving the fourth Commandement delivered as (I have said) the same in such a generall manner.

Section. XVII.

Of the six dayes work:

THese six dayes are called working dayes, *Ezek.* 46.1. in them men are to labour, which labour is to be imployed in doing work; and it must be all, and it must be thy work, so labouring to do all that thou hast to do, that is, which by thy profession, Art, trade, and calling belongeth unto thee to labour in and to do.

The words are a permission put only by a concession: in six dayes may work be done, *Exod.* 31.15. and not preceptive, but as they have respect to the Sabbath day; for the better observing of it, when we neglect not our businesse on the six dayes, nor deferre any thing thereof unto the seventh day.

For the Lord in the first Table commandeth mans duty to himself, and how to expresse his love to him; which is the sum of the first Table, *Matth.* 22,37. and not what man should do for his corporall and outward estate, for that belongeth to the second Table.

Therefore in these words is a preparation for the Sabbath, and a prevention for hindering our spirituall rest, and also our bodily toyle for our selves, in and about our ordinary calling, when the day of rest is come.

Yet here we are not so tyed to labour in these dayes, but that God must have herein religious duties performed to him of every one privately, *Psal.* 55.17. *Dan.* 6.10. 13. and

some

some part of the day to his service publikly, if he appoint it, as under *Moses* he did a dayly worship and offering of Sacrifices morning and evening, yea he may take a whole day, as once in a moneth, once in a yeer, as he ordained Festivalls in *Israel:* and when he calleth for publike Fasting by his judgements, *Joel* 2.15. or for publike thanksgiving by some singular mercies, we are to set some time apart for the same, as the Jews did. *Ester* 9.19,22.

Section. XVIII.

Of the Restriction from work on the Seventh day Sabbath.

IN the six dayes we are to do all that we have to do, but on the Sabbath day, neither we our selves, nor any under our power to restrain them, nor our Cattell, are to do any manner of work.

These words being here to be taken as a rule of direction for ever touching the Sabbath: They must so be understood as may stand with the perpetuity of the Commandement for holy rest, and sanctification of the day in holy duties.

The words (we must know) are no Commandement, no more then the former words, *Six dayes shalt thou labour:* The Lord useth not to adde* precepts to his precepts, for observation of them; If they were a precept, it should be negative and so binde from all works for ever: But we finde that albeit some works were forbidden, yet God allowed divers works to be done on the Sabbath day.

The words therefore are only a restriction from some works, but not a negative forbidding of every work without exception.

The works from which we are here restrained this day, are such works, as upon other dayes we may do (and not the work of sin, which never ought to be done) such are servile mechanick works of our ordinary profession, trade, occupation, and calling, lawfully to be done in the other six dayes, which thus I prove.

* It was fit, if not necessary, not only to prescribe the portion of time to be set apart for Gods service, but also the particularity of the day, or not to leave that to the w. of man.

1. This restriction is from the liberty of our labour, and the doing of all we have to do in the allowed six dayes, *Six dayes shalt thou labour, and do all thy work*, then presently followeth the restraint, *But the Seventh day is the Sabbath, in it no manner of work* (to wit) of the nature of the former Six dayes work.

2. Because here is mention of men and maid-servants, and cattell, which commonly are set about such works.

3. For that God propounds his pattern for resting on his Seventh day from his work of his Creation in the severall Sixe dayes.

4. Other Scriptures do strengthen this Exposition, as a restriction from such kinde of weeks work on those working dayes.

In *Exod.* 34.21. there Earing time, and Harvest is mentioned, in which time, about such things, men are not to labour on the Sabbath day.

As the work about Husbandry is restrained, so buying and selling of Corne, yea, thoughts and speeches about the same, were forbidden, *Amos* 8.5. buying and selling of wares, and of Victuals, *Neh.* 10. 31. & 13. 16, 17, 18. Carrying of burthens, and doing any such work on the Sabbath, *Jer.* 17. 21, 22, 24, 27.

All which Husbandry, buying and selling, carrying of burthens, *Nehemiah* sharply reproved, and called it the prophaning of the Sabbath, *Neh.* 13. 15, 16, 18, 19. These be the works from which they were restrained on the Sabbath day.

But the Prophet *Esay* concerning the Spirituality of the Commandement goeth further, and telleth them that they were to call the Sabbath a delight, the holy of the Lord, honorable, and to turn away their feet from the Sabbath: this he expoundeth to be, the not doing of our own pleasure on the Lords holy day; which he sets forth in three things. 1. In not doing our *own* wayes, 2. In not finding our *own* pleasures: 3. In not speaking our *own* words: Then the Prophet telleth us, that this is to honour God, and that herein we shew, that we delight our selves in the Lord, *Esay* 58.13, 14.

Lastly,

Lastly, they were restrained to hold themselves from all that which is,

1. Against the Naturality of the Law, as not to keep the day to the Lord, but to travell the whole day, work the whole day, or play the whole day.

2. Against the Externality, which is in outward holy rest, and sanctity, as to lie lazily at home sleeping, to go to Church unprepared, *Eccl.* 5.1. as men go to any other place.

3. Against the Spirituality, delighting in vanity, and not in the Lord that day.

4. Against Morality, when men carry not themselves in a decent, seemly behaviour, becoming holinesse, but rudely either in, or out of the Assemblies.

Section XIX.

Of the works which might be done on the Sabbath.

NOw lest any should gather from all afore delivered, that not only servile works are restrained, as in *Lev.* 23. 7,8,21,35,36. *Numb.* 28.25. & 29.1. but also all other works from *Exod.* 20.10. and that upon pain of death, *Exod.* 31.14, 15. & 35.2. *Lev.* 23.3. we are to know what works for all this were allowed to be done on the Sabbath day.

1. Works of Piety, commanded to be done on the Sabbath: which be not our works, but Divine, not humane, as reading and preaching the Word, *Act.* 15.21. & 13. the killing of Beasts for Sacrifice, and what work soever was in and about Gods worship and service, *Numb.* 28.9,10. 1 *Chr.* 23.31. 2 *Chron.* 8.13. the ordering the Lamps, *Lev.* 24.3. and putting new bread before the Lord, *Lev.* 24.8. 1 *Chron.* 9.32. 2 *Chron.* 2.4. for as the Jews themselves spake, in the Temple there was no Sabbath: for that the rest on that day gave place to the labour in and about Gods service there: see *Fran. Lucas*, on *Matth.* 12.5. So to Circumcise an Infant, *Joh.* 7.23. when the eighth day fell on the Sabbath.

2. Work or labour, tending to piety and Gods wor-

ship: as to blow a Trumpet, *Num.*10,2,10. for the assembly, as we do ring a Bel. To travell to the Prophet, 1 *Kin.* 4.23. *Psa.*84.6,7. thence was a Sabbath dayes journey, *Act.*1.12. about two miles, fifteen Furlongs, compare these three texts together, this in *Act.*1.12. with *Luk.*24.50. and *Job.*11.18. To go in and out on the Sabbath about the service of the Temple, 2 *King.* 11.5,7,9. To stand watchmen in time of need by command of authority, to prevent in others the prophaning of the Sabbath, *Neh.* 13.22.

Exod. 16. III. Works of preservation from Gods own example, who albeit he rested the seventh day from his works of creation, yet not from his work of preservation of all that which he had made. So although he would not rain *Mannah*, on the Sabbath day, yet would he preserve it from worms, and from stinking on the Sabbath.

Likewise may we do the works of preservation, which are called the works of Necessity, on this day. But this necessitie must have warrant from the affirmative part of some Commandement of the second Table, requiring this of us, and not what we think, or make a matter of necessity: as for instance;

The fifth Commandement bindeth us to obey authoritie: Now if we be commanded by supream power, to stand watchman on this day, we are to do it, *Neh.*13.22. So may we stand armed for the Kings safety, 2 *Kin.*11. 5,6,7. 2 *Chro.* 23. 4, 5, 8. and for our Countrey: 1 *Kin.*20.29. Yea, upon command we may beseidge and assault the Citie of an enemy, *John* 6.8, 16,20. Also an offender may be attached, be brought before authority, and the Magistrate on this day may send him to the Goale, *Num.*15.34. Its thought that *Pharaoh* sent the Israelites out of *Egypt* on the Sabbath day: see *Ainsw.* on *Deut.*5.14.

The sixt Commandement chargeth me with the keeping of mine own life, and the life of mine neighbour: By a necessity of this Commandement its lawfull;

1. To dresse food for us, as our Saviour warranted his Disciples in rubbing ears of Corne to eat them, *Matth.*12. 1,2,3.

1,2,3,4,7. And this is not only in necessitie of meer hunger, but for necessity of state, and dependance of many to be fed, *Neh.*5.18. Here is spoken of daily provision, *Vnoquoque die, per singulos dies.*

2. To seek the Physitian for help, and for the Physitian to prepare his Physick, *Luk.* 13.14,15. *Joh.* 9.6,11,14. *Mat.* 12.10. *and to cure diseases, Joh.* 5.3,5,9. *Luk.* 13.12, 13. & 14.3,4. & 6.10.

3. To fly for safety of life, 1 *K.* 19.3,8.

4. To fight for our lives if need require, 1 *Macha.* 2.41.

5. To save the life of another, *Luk.* 6.9. These works and the like may we do by warrant of the Sixt Commandement on this day.

The Seventh Commandement requireth Chastity, and comely Decency. Therefore upon necessity of this Commandement, it is needfull to put on rayment for common honesty, to hide our nakednesse, and decently to clothe our selves, as all ever have done, on this day, so to wash and be clean, to comb the head, brush thy garments, and the like.

The Eighth Commandement is in the affirmative part, that we preserve our own and our neighbours estate: Its hence lawfull; to fodder and water Cattell, *Luk.* 13.15. To pull a Beast out of the pit, *Luk.* 14.5. To take up that which is our own, if it be without and abroad, to carry it home, *Joh.* 5.8,9,11. To quench an house on fire, and other things of the like nature: for in all these cases and such like, the Sabbath was made for man, so it giveth place, and admits of such works warrented by the Commandements of the second Table.

IV. We may do works of *Charity* and *Mercy*, and that which is good on the Sabbath day, *Luk.* 6.9. Such were all the Cures which Christ wrought on the Sabbath day: which albeit they might have been done upon another day, yet some coming to him to be healed, other occasionally be held of him with the eye of pity, he healed and cured them.

V. And lastly, besides all these works of Piety, and tending

ing to Piety, of necessity and charity, there be deeds of indifferency lawfull, as these;

To walk in the fields, as Christ with his Apostles, and others did, *Mat.* 12.1.

To make a Feast, and ye invite Guests to go unto it, *Luk.* 14.1.

Thus may we see from authority of holy *Scripture*, and warrant from Christ, the Lord of the Sabbath, *Mat.* 12.8. what was lawfull to be done on the Jewish Sabbath day; So that they had as much liberty, as we have, if the Jews of later times had not mistaken it, and from former prophanation of the Sabbath, both before the Captivity, *Eze.* 20.12. 16. & 22.8.26.&.23.38. and after, *Neh.* 13.13. had not fallen to their Jewish and foolish superstition condemned by Christ.

Section. XX.

Of the rigorous strictnesse supposed to be put upon the Israelites that day.

THat here we may not be deceived,

1. We are not to regard the writings of the Jewish *Rabbies* of later times, infected with their own superstition, upon mistakes of Scripture.

2. We must have recourse to the Originall Sabbath, which the fourth Commandement propoundeth and maintaineth, as we may observe in the reason of the direction.

Now in that was no restraint unto *Adam*, but to rest from his week dayes work, dressing the Garden: So now onely servile work in this directory added to the Commandement, is forbidden, as before I have proved, in *Sect.* 17.

3. The instances of labour in the Old Testament, were not breaches of the Sabbath, nor so were judged, nor can be proved to be so.

4. Our Saviour Christ, the wisest Expositor of his Fa-

thers

thers Precepts, and the exactest observer of his Fathers Will, alwayes in all things, both by word and deed, telleth us that the Law of the Commandements laid no such yoak upon them, in any such rigorous strictnesse.

5. We must make a difference between the Commandement it self, with the words annexed, uttered by God immediately upon Mount *Sinai* to *Israel*, and some other precepts given concerning the Sabbath by him afterwards, but mediately by *Moses* to the people: for the one is permanent, and admits of works, as I have shewed, but the other are transient, and for some use only for a space occasionally delivered, binding to more strictnesse for the time.

They that go about to lay upon *Israel* a rigorous strict rest on the Sabbath, from every least work which might be done without travell or distraction, do it,

1. To difference them from us by our more supposed freedome and liberty, as if the Israelits had been tyed by vertue of the fourth Commandement it self to a more precise strictnesse, then we now are, so as they might do almost nothing, no not to go out of their doores on the Sabbath-day.

2. Hereupon to make the Commandement Ceremoniall in this imagined strictnesse.

3. And so to overthrow the Naturality of the fourth Commandement, and perpetuity of it as nothing belonging now unto us. And for this purpose one of late in his Treatise of the Sabbath, and Lords day, in *Chap.* 2. of the fourth part goeth about to prove this so great strictnesse: for he saith,

I. That none were to go out of their doores on the Sabbath day, not only not to make a journey, but not to go out to walk although softly: And this he collecteth because that they might not go out to gather *Mannah* on this day.

Answ. 1. This was not a prohibition simply to go out, but only not to go out to gather *Mannah*: for they had not sinned in walking out, but they did sinne in going to

seek *Mannah*, which the Lord did not rain on that day, and had forbidden them to go out to seek for it.

2. If it were not lawfull to go out on the Sabbath day, how was it that some found, in the Wildernesse, a man gathering sticks, and yet they blamelesse: They went out, else had they not found him, *Num.* 15. 32, 33. Yea, if it so fell out, upon the Sabbath day, there were causes of going out of their houses, *Deut.* 23. 10, 12, 13.

3. Though this gathering of *Mannah*, seem to this man to be done without paines: its not so, for it was not at their doores, as he saith, but on the outside, about the host, on the face of the Wildernesse, *Exod.* 16. 13, 14. so as they must go abroad for it; neither was it without paines, to gather an Omer for every one, of such a small thing as it was, like to Coriander seed, *Vers.* 31.

4. But grant it had been so, yet know, that to labour for food, was in the nature of a weekly servile work; so that here is prohibited the six dayes labour for bodily necessaries, which they had then no need to do.

II. He saith, that the Israelites were to prepare their *Mannah*, to bake and seeth, what they would on the sixt day, that so they might prevent that labour on the Sabbath day, *Exod.* 16. 23. So they might not belike, dresse, and make ready any food on the rest day.

Answ. 1. The words in *Vers.* 23. do not undeniably imply that: that which remained over and above their baking and seething, was baken, and sodden with the rest: but rather the contrary, as thus, bake what you will bake, and seeth what you will, to day, and that which remaineth over, to wit, not baken, nor sodden, lay it up for you to be kept, untill the morrow; for *Moses* said not, seeth, and bake all, and so reserve some for to morrow, but bake and seeth what you will of it, which implyeth, that some was not baked and sodden.

2. Albeit, he seemeth necessarily to inferre, because *Moses* said. next day, *eate that to day*, to wit, which was reserved, and had no wormes in it, nor stanke: *Verse* 24, 25. that

that it was baken or sodden over night.

But if it had been so, the miracle had not been so great: for that which the people did reserve without warrant and had wormes, and stank, was as they gathered it, and not either baken, or sodden for any thing that can be gathered out of the text.

Again, the only bare mentioning of eating, doth not inferre their not baking or seething, more then the bare naming of the peoples baking and seething will inferre their not before grinding of it, of which not a word there in the text: Its most like that which remained over, was ground with the rest, either in Mills, or beaten in Mortars, as they used to do, *Num.* 11.8. and so the Meal thereof was reserved to be baken or sodden the next day; which if so, they abstained from no other work, then servile, as we do, from carrying our Corn to the Mill to be ground of the Millerd, which is his weeks dayes labour.

3. But grant all this to be so, yet this was but for the time of the *Mannah*, let him prove that it was so in *Canaan*, my instances before do shew the contrary. Nor was this preparation, but about the *Mannah*, because it required such labour, in the Mill and Mortar, to make it ready, a servile work, not fit for the Sabbath, being so much for so many Thousands.

III. He alleadgeth, *Exod.* 35.3. That they were prohibited to kindle a fire throughout all their habitations on their Sabbath day, *Exod.* 35.3.

Answ. 1. Consider that this Commandement, was given some space of time after the giving of the Law: in which space they making a fire, they offended not, and therefore this strictnesse was not from the nature of the fourth Commandement it self.

2. This inhibition must be understood of kindling a fire, *for work forbidden* to be done on the Sabbath day: for else there is no Coherence of this *Verse* with the former: in which *Moses* doth tell them, that God would have no six dayes work done, on the Sabbath, to wit, servile; Therefore

for this end not to kindle a fire.

3. Some hold this Commandement to concern only making of fire for the furtherance of the Work of the Tabernacle; For therefore is here the Sabbath mentioned to shew, that the Work of the Tabernacle, should give place to the S bbath.

4. Learned men both Protestants and Papists hold, that to kindle a fire was not simply forbidden: for being a negative precept, it should not have admitted at any time the making of a fire in any of their habitations. Is it like that in Winter they never made fire on their Sabbath? The season was sometime cold in that Countrey, as we may reade, *John* 18. 18. And what a Feast was that, to which Christ went on the Sabbath day, *Luk.* 14. 1. may it be supposed there was no fire?

Lastly note, that had this been a durable precept, these words had been added to it, a Statute *for ever throughout your generations:* as we may see of forbidding work, in *Levit.* 23.31 and it was usuall in a durable Law to adde the word *for ever:* for which many other texts may be produced, which is wanting here, as but temporary.

Exod 12.14. 17.24.

IV. He bringeth forth the punishment of him that gathered sticks on the Sabbath day, *Num.* 15.32,36.

Answ. 1. That here one was found gathering of sticks upon the Sabbath day, and brought before authority for it, and his sentence was to dye, and he was stoned to death, cannot be denied,

But that it hence is to be collected, that therefore it was an exact strictnesse imposed upon *Israel* by the fourth Commandement, not so much as to g ther sticks upon the Sabbath day, rest to be proved: For,

1. The fourth Commandement it self is affirmative, and not negative, and therefore necessarily inferreth not the forbidding of such an act for ever to the Israelites.

2. The words in the directory, *Thou shalt do no work*, are with a restriction, as I have proved.

3. It is manifest that the most zealous for the Sabbath, have

have had meate dreſſed then, fleſh-meate, and whither that could be without fire, and fire without wood ſtickes or bones, or ſome other fewell, let any judge. Nehe. 5. 58.

4. There was no prohibition for ſuch a work before ſet down expreſſely, and therefore they knew not what to do, till they asked Councell of the Lord concerning him.

5. This mans ſin was great before God: it appeareth by the greateſt puniſhment inflicted upon him, as was ſtoneing to death in *Iſrael*; but how came it to be ſo, not ſimply in breach of the fourth Commandement, but it was as learned men hold a preſumptuous ſin, a great ſin, for ſuch a one deſpiſeth the Word, and reproacheth God, *Num.* 15. 30, 31.

Now that he ſinned preſumptuouſly, it is ſo to be judged.

1. By the Connexion of the Story: for *Moſes* having ſet down a Law from God, againſt preſumptuous tranſgreſſions, *Num.* 15. 30, 31. He bringeth this for an inſtance thereof immediately, *Verſe* 32.

2. Becauſe he ſinned againſt two acceſſory precepts concerning the Sabbath. The one that none ſhould go out on that day, about worldly buſineſſe, as to labour for food; *Exod.* 16. 29. The other that none ſhould kindle a fire then, *Exod.* 35. 3. Now Contrary to theſe, this man went out, into the Wilderneſſe to gather ſticks, no doubt, to kindle a fire.

Therefore he ſinned againſt the firſt in going forth about ſuch a buſineſſe, and in his intention, to kindle and make a fire againſt the ſecond: therefore his ſin was great, while theſe two acceſſory precepts ſtood in force: But theſe being not perpetuall, this puniſhment on him proveth not the point of ſuch a preciſe ſtrictneſſe of the fourth Commandement, to be ever obſerved of the Iſraelites.

V. And laſtly, He bringeth in the holy women, followers of Chriſt, who would not annoint Chriſts body on the Sabbath day: but reſted from that work, as the Text ſaith, according to the Commandement, as thinking themſelves bound to ſo preciſe an obſervation by the Commandement.

Answ. I. These words, *according to the Commandement*, may be thus expounded, that is, as they understood it by the Jewes interpretation, superstitiously: For these godly women, being trained up by the then Doctors of the Church, observed the Sabbath as they had learned it from them: And albeit, the work was to the honour of Christ, yet for that it was not of necessity to be done on that day, nor at all, in respect of Christs body, but only a Custome for an honourable buriall, therefore they did rest from doing that work on that day.

II. Take the rest according to the true meaning of the Commandement, which imposed rest, this their rest was according to the Commandement; and in that they did not this work, it was according to the Commandement, forbidding servile work, as the words in the Directory are to be understood.

For they could not annoint him, but they must first buy their spices and oyntments, which they might not do, buying and selling on the Sabbath being forbidden: That they could not buy them on the Fryday, as we speak, is evident: For it was late ere Christs body was taken from the Crosse, at even, *Matth.* 27. 57. then they did awaite, to see his buriall, *Luk.* 23. 55. in which space the Sabbath was come on: (for they reckoned, from the Evening, to the Evening) and therefore stayed they till after the Sabbath, to buy them, *Mark.* 16. 1.

Thus we see his proofes, no proofes to argue any precise strictnesse in the words, (*Thou shalt do no work*) more to them then to us, by the Law.

Section XXI.

Of the reason added unto the Directory with the Conclusion.

THe Lord himself addeth a reason unto his former words, why he giveth us Six dayes, and reserveth the seventh

Seventh to himself; for that in six dayes he made all things, and rested the Seventh day.

In which words he layeth down, as an unalterable ground of apportionating time between God and us, which is his own example of working six dayes, and resting the Seventh, in the beginning of the world, which, as they be past and irrevocable, so is this portioning of time between him and us, to be perpetuall, else were his example thus propounded in his Donation, and reservation, to no purpose.

He in this dividing of the dayes of the week, thus between him and us, reflected upon himself, looked onely to what himself had done, and so gave so many dayes to us, and reserved onely one to himself.

Now what can be more permanent, than Gods own self, in his own irrevocable Acts, from the worlds beginning, to be laid for the foundation of this his thus apportioning the week to us.

The Lord our God having thus laid down before them his unchangeable reservation of the Seventh day for himself after his irrevocable gift of six dayes to us, he concludeth with these words; *Wherefore the Lord blessed the Seventh day, and sanctified it.*

Its agreed on all hands, that here are the words of the Institution of the Sabbath: not one of the late Writers gainsayeth this, that I have read or heard of.

The main of the Controversie is, that here is (say they) the first Institution, the ground of the Prolepsis, in *Gen.* 2. 2. and we say, they be a repetition of the Institution, laid down before in that place of *Genesis*, where no Prolepsis is.

For as the Lord here in the former words repeateth what he did in six dayes, and that he rested the seventh day; so he repeateth his Institution of the Sabbath then, what he did with the day on which he rested, that is, because he had finished all his work in six dayes, and rested the seventh day, he blessed and sanctified it, to shew them here by this,

1. The Antiquity of the Sabbath day, from the beginning.

2. The

2. The Stability thereof, also grounded so upon Gods rest, not alterable.

3. Why he charged the Commandement of keeping holy the Sabbath day upon them among the other Precepts, and that also with a *Memento*, above any of the rest.

For in the repetition here of the Institution, the Lord keepeth the word, *Sabbath*, in the Commandement, saying, *He blessed the Sabbath day*, and not as commonly we read it, he blessed the Seventh day, lest any should make that individuall Seventh day, on which God rested, to be of the substance of the Commandement, which God in his wisdom (let it be well observed) left out in the Precept, and here again in the repetition of the Institution, and onely nameth the Sabbath, what Seventh day soever it be, either that for the time, or another in the room of it: which Sabbath is the blessed and hallowed day of the Lord, and so to be accounted of for ever, as appeareth by all that hath been said, if men be not disposed to wrangle against the truth.

From all which is before delivered, its very apparent, that this fourth Commandement is no way Ceremoniall, but a permanent Law to the worlds end, and not Ceremoniall, as in the following Sections I shall make it manifest.

True, taking it in an indefinite notion, commanding the sanctifying of one day in seven.

Section. XXII.

The Arguments to prove it Ceremoniall, answered.

MEn disposed to wipe out this Commandement out of the *Decalogue*, fain would make it Ceremoniall; but their arguments, brought for this purpose, are of no validity: They say it was Ceremoniall,

I. For the exact strictnesse of it, which they have imagined, but I have proved it to be onely an imagination: For that strict observation which was kept, was but for a time, and from accessory Commandements, not from the fourth Commandement it self.

II. In

II. In their keeping of that seventh day: But the Seventh day is not of the substance of the Commandement; and a seventh day is proved to be perpetuall. Nor was the seventh in the first Institution Ceremoniall: And the Church observeth still a Seventh day.

III. For that the Seventh day is abrogated, but this is not so, its changed, but not abrogated, as meer Ceremonies be.

IV. It was a signe (say they) between God and the Israelites: *Exod.* 31.13,17. *Ezek.* 20.12. God, in giving his Law, saith no such thing: and still we must make a difference between the Law it self, and what after were added for instruction, as the then state of the people required.

Again, every signe is not a Ceremony; for the Rain-bow was a signe, *Gen.* 9. yet no Ceremony.

Moreover, the reason added why it was a signe, belongeth to us, *For in six dayes the Lord made heaven and earth, and on the Seventh day he rested, Exod.* 31.17.

The end why he made it, a signe doth alike appertain to us, to wit, That they might know him to be the Lord that Sanctified them, *Exod.* 31.13. *Ezek.* 20.12. And are not we to learn and know as much in keeping our rest-day in holy duties? yea, blessed are they that do learn this lesson, to know the Lord, that he doth sanctifie them in the use of his Ordinances, upon the day of our rest.

V. It was a memoriall, say, they, of their deliverance out of *Egypt*, *Deut.*5.15. This reason was *Moses* addition to move the people to pity their servants and cattell: Must *Moses* his charitable use made of the Sabbath, and his argument to perswade them to mercy, from Gods mercy to them, alter the nature of the Precept, and disannull it? The words in the beginning of the verse, may be conceived in a *Parenthesis*, and are brought in onely as a memoriall of that great deliverance, as God remembred it in the preface to all the Commandements, to move them to observe the whole Law; and the word, *Therefore*, is to be annexed to the end of the 14 verse, as indeed it ought in sense and reason: which

being so, the words prove not the Sabbath to be instituted for a memoriall of their deliverance from *Ægypt*, though they had good cause to remember it on this day, and in keeping the fourth Commandement, imposing rest, as also in observing the first and all the other: for, as I said, its in the Preface to the whole Law, as never to be forgotten of them, but to be remembred as a strong motive, to stirre them up to obedience.

VI. Say they, its ranked by the Apostle, *Col.* 2. 16, 17. among shadows.

But the place is not meant of the weekly Sabbaths.

I. The weekly Sabbath is the substance of the fourth Commandement: and therefore durable, not abolished, as the Apostle speaketh of these Sabbaths.

II. The Apostle speaketh here of such things as cannot agree with the weekly Sabbaths.

1. The Tearm, Ordinances, vers. 14. shew where the Sabbath of the week is called an Ordinance?

2. The word, Ordinances, are expounded to be the Commandements contained in Ordinances: and these were the middle partition-wall between the Jew and Gentile, taken away on the Crosse, *Eph.* 2. 15. But the Sabbath day was no part of the partition-wall between the Jews and the Gentiles, for we keep still a Sabbath unto the Lord.

3. They are the hand writings against us, and contrary to us, blotted out, and abolished, *Col.* 2. 14. *Eph.* 2. 15. but not so the weekly Sabbath.

4. These were a shadow of things to come, whereof, the body was Christ, vers. 17. but the *Sabbath of the week was no such thing: if we consider it in it originall, and not of the declaratory, cloathed with it accessories, as Bp. *Lake* speaketh: for, saith he, before the fall, the Sabbath was a kinde of rest, shadowing out our eternall rest, but not of that whereof *Christ is the Body*. To us the Lords day is a foretaste of that eternall rest, and I hold the shadow to be as lasting as the world. Thus this learned Father and Doctor in our Church, who saith further, that they who alleadge

*Generally the Fathers take it to prefigure Christs rest, that day onely, full and wholly in his praise: as D. *Andr.* in his Star-Chamber speech, acknowledgeth.

leadge the *Col.*2.16. are out of the argument, becauſe it ſpeaks of ſhadows, whereof Chriſt is the body, which he denieth of the weekly Sabbath, conſidering it in the originall inſtitiution, and not after the fall made a ſhadow by acceſſories.

III. Here the Sabbaths are equalized, with meat, drink, holy-day, new Moon, which were the ſhadow of things to come.

Therefore hereby muſt be underſtood other Sabbaths.

Such were theſe Sabbaths, the firſt day of the ſeventh moneth, *Lev.* 23.24,32. the ſeventh yeer, *Lev.* 25.4. the yeer of *Jubilee*, *Lev.* 25.8,11.

So the holy Convocation of the Feſtivall times, the firſt day, *Lev.* 23.7. the ſeventh day, verſ. 8. the eighth and the tenth, verſ. 27,32. all which were called Sabbaths, 39. the ſame mentioned with the new Moons, *Eſa.* 1,13. called appointed Feaſts, verſe 14.

Thoſe kinde of Sabbaths muſt be here meant,

1. Theſe were called Ordinances, as the Apoſtle calleth them here.

2. Theſe were of the partition-wall, and aboliſhed, and taken out of the way.

3. A ſhadow of things to come.

4. Thus the word, *Sabbaths*, taken, agree well with meat, drink, new Moon, and holy day.

5. The Apoſtle varying the number from new Moon and holy day ſingularly, to Sabbaths plurally, would have us to underſtand the annexed Convocations, called Sabbaths, *Lev.* 23.39. before mentioned.

Thus we ſee their arguments, what little ſtrength they have to prove the fourth Commandement Ceremoniall.

SECTION. XXIII.

That the fourth Commandement, is in no part Ceremoniall.

IT is clear enough that the fourth Commandement is not Ceremoniall not in part, as ſome do grant it, much leſſe

the whole, as some of late boldly affirm it to be.

1. The institution of the Sabbath, on which the Commandement is grounded, commanding no more, then at the first institution, was before the fall, when there was no need of any Ceremony.

2. God never made himself an example of any Ceremoniall precept, as he doth in this.

3 A Ceremoniall precept consists wholly, or in part of some Ceremoniall service prescribed by it; but no such service, neither in whole, nor in part, in this, neither in the day, nor in the strict observation of it, as before is proved.

4. All, and every Ceremoniall precepts, and politicall, were given mediately, only by *Moses*, *Levit.*27. 34. *Deut.*4. 14. But this was given immediately by God himself.

5. That which was Ceremoniall was properly and directly the School-master to Christ: For the Ceremoniall Law was that proper, and direct School-Master, *Gal.*4. 24. But this precept is not any part of that School-master to Christ, properly and directly.

6. Whatsoever was Ceremoniall, was Carnall, *Heb.*7. 16. and a beggerly rudiment, *Gal.*4. But Saint *Paul* speaking of the Morall Law, calleth it holy, just, good, and spirituall, *Rom.* 7. 12, 14. of which Morall Law, this is an undelible precept, and not a Carnall and beggerly rudiment.

7. All Ceremoniall precepts are abrogated by Christ, as all confesse: But this precept is not abrogated by Christ, but rather established, *Matth.*5. 17, 18. who hath ordained us another rest day, in stead of the former seventh day; to uphold the Commandement.

Section XXIV.

The fourth Commandement is a perpetuall Precept.

THis Commandement to be one of Gods precepts, is undenyable, but some hold it not durable.

To

To leave the ambiguity of the tearm, *Morall*, nor yet wholly to tye my self to the word, *Naturall*, I will hold my self to the word, *Durable*, or *Perpetuall*.

That this precept is a perpetuall precept, I thus prove;

I. The Lawes only for a time in *Israel*, were either the Ceremoniall till Christ, or the Politicall, till the dissolution of the Common-weal of *Israel*; But this precept and Law, is neither of these: And therefore a perpetuall Law.

II. Ten is the perpetuall number of Gods Commandements, so delivered by God, *Deut.*4.13. and 10.4. So preserved by *Moses*, so reckoned in all the Church of God to this day, and by our Church, as before I shewed; But this is one of the Ten; Therefore a perpetuall precept to uphold the number, else should there not be Ten, except with the Papists we could finde some other precept, to cleave it in two to make up the number: And the Ten Commandements being Gods Covenant, *Deut.*4.13. we may not adde thereto, nor take from it. For mans Covenant being once confirmed, no man disannulleth, or addeth thereto, *Gal.*3.15. may any then take from Gods Covenant? if not, then as this Covenant is perpetuall consisting of the number of Ten Commandements, no fewer in the first Tables, *Deut.*4.13. nor in the second Tables, *Exod.* 34.1.28. nor more added, *Deut.*5.22. Therefore this fourth Commandement one of them, is perpetuall as is the Covenant it self.

III. That which God did make of equall dignity to all the other perpetuall precepts, is perpetuall.

But God did every way make this Commandement equall in dignity with the rest: for as the other were, so was this.

1. Commanded immediately at the same time, with the same Majesty, with the same terrour. *Exod.*20.18,19.

2. With the same preface, uttered under this title, *The Lord their God*, and with the same motive, of their deliverance, from *Egypt*, *Exod.*20.1,2.

3 Written with the same finger of God, at the same time, in the same Tables of Stone, twice over, *Exod.*31.18.

and 32.16. and 34. 1. *Deut.* 10.1. and 5.22.

4. Its matter of one and the same Covenant of God, *Deut.*4.13. and 9.15.

5. It was ordained by Angells in the hand of a Mediator, *Gal.*3.19.

6. It was put into the same Ark, and preserved ever there with the rest, *Deut.*10.5. 1 *Kin.*8.9.

IV. That which Jesus Christ, as God man, or man God, as Mediator, is Lord of, is perpetuall, for what authoritie he so hath from his Father, he never layeth it down unto the end of all things, 1 *Cor.*15.24,28. But thus is Christ Lord of the Sabbath, *Matth.*12.8.

Therefore is it durable to the worlds end.

V. Its Gods Commandement made upon his own institution, from the worlds beginning as I before have proved: which institution of blessing and sanctifying the Sabbath day, is upon Gods own work in six dayes, and his resting on the seventh day: giving to us the six, and reserving unto himself the seventh unchangeably, as appeareth by our taking possession of the six dayes for thousands of yeers. Therefore the Commandement made upon the institution, and the institution settled upon unchangeable grounds, the Commandement must needs be perpetuall.

VI. That Commandement is perpetuall, the breach whereof maketh us guilty of all the other perpetuall precepts, and of the whole Law: for this it could not do, if it, and they were not in an untyable link together.

But the breaking of this fourth Commandement, in not keeping the Sabbath, makes men guilty of the breach of the whole Law, and of all the rest of the Commandements.

1. *Before the Law given* at Mount *Sinai*, *Exod.*16. 27, 28. where God doth charge them with the breach of his Commandements and Laws, because they had broken the Sabbath.

2. *After the Law given*; for all the breach of the Lords Satutes, and despising of his judgements, are concluded with this, They polluted my Sabbaths: This doth the Prophet *Ezechiel* very often, *Ezech.*20. 12,13,21,24. and 22. 8.26.

8.26. As if the carefull obſerving of the Sabbath might have prevented all.

And no marvell, for the hallowing of the Sabbath, was a ſigne, that they knew the Lord to be their Sanctifier, *Exod.* 20.12.10. that they delighted in the Lord, and honoured him, *Iſai.*58. 13,14. and that they took hold of the Covenant, *Iſai.*56.6.

3. *Under the Goſpel, Jam.*2.10. where the Apoſtle maketh him that offendeth in one point, guilty of all the whole Law. Now if we not only break, but take away this fourth Commandement, we are guilty of the whole Law, unleſſe we can ſhew that God hath blotted out, and repealed this Commandement out of his Law, ſince he put it in, if he have, ſhew where, if not, then the Commandement remaineth, and ſo in breaking it, we offend againſt the whole Law.

VII. This Commandement is perpetuall, for that the obſervation of the things therein commanded, are, by Gods appointment, in their uſe, the publike practiſe and profeſſion of the moſt neceſſary duties, of the three former precepts, and the publike upholding of the ſame: For the and holy reſt ſanctification of the day, being rightly imployed, is in the publike profeſſion of the true God, the God of *Iſrael*, as the firſt Commandement teacheth. In our worſhipping of this God, as the ſecond Commandement teacheth. In the glorifying of his holy Name, in the uſe of all his ordinances in *Pſalms* of praiſes, in meditation of all his works, to take occaſion of thankſgiving, as the third Commandement doth teach.

So that in truth, the keeping of this fourth Commandement, is the publike upholding weekly of thoſe Commandements, the practice and profeſſion of the principall duties thereof, which be perpetuall as the Commandements themſelves be.

If any ſay, the Churches obſervation of this day, from her own ordinance, and other dayes by her appointment, may ſupply the want of this Commandement though it be taken away. But

But here being an immediate Commandement of God for this purpose once given, with so great authority, what reason is there to let this go, and to rest upon an ordinance of lesse force to binde?

VIII. That which the light of nature can finde out of it self for substance, and easily will assent unto for the circumstance, when its holpen by due and right means, that precept is naturall, and then, say I, perpetuall: I read not of any which deny this: see *Thomas Aquinas* 1æ.2æ. *q.*110. *Artic.*1. in the Conclusion, whose words are summed in Master *Dow* his Discourse, *pag.*8. who doth approve of the proposition.

But this precept may be found out by the light of Nature it self, for the substance, and will readily assent unto it for the Circumstance, when natures light is holpen by due and right means, and so being naturall, is also perpetuall.

I. Naturall light will finde out the substance, which is to keep holy a Sabbath day: For as it acknowledgeth God, and that he is to be worshipped publikely: So it will enforce a time for this his worship, and reason by naturall light from Common principles in all men to know, and to worship God, will thus proceed.

1. Worship is an action, and every action must be allowed it time: and a publike act, a publike time.

2. This time of solemne worship cannot be all the time, and the whole time of mens lives: for that there must be a time for other things.

3. That therefore if not all, then some time for such publike service is to be set apart, from the rest of the time of life.

4. That this parting of time, must needs be a set time, that the certainty of a publike service time may be publikely known, else how shall they meet together?

Thus farre naturall light will go, with an unanimous consent in all of any common Capacitie in discourse; and this is the knowledge of the fourth Commandement grounded in man by his light in Nature, touching the substance of the Commandement.

II. By

II. By the help of instruction it will readily assent unto the Circumstance, both in regard of what space, as also how much within that space, is to be allotted unto God, for his publike service: For let this thing be propounded to a discoursive naturall understanding, and see, if it do not easily yeild.

That the set and lymitted space and quantity of time, must be prescribed either by God or man.

But not by man, for if left to man then,

1. Either to every man severally, and so *tot capita, tot sensus*, and never an agreement.

2. Or to all mankinde conjoyntly: who can never meet together.

3. Or to some one over all the world, which Monarchicall power never any had yet, for I count not *Adam* and *Noah* Monarches in this sense.

4. Or to some speciall persons of equall authority over all: nor did God yet erect such an Aristocratie.

5. Or to severall Princes in their severall Dominions, and here we see a discrepancy.

Therefore seeing men cannot agree, the discoursive naturall understanding will not leave this time to man.

Then will it allow it unto God, as most equall to him to prescribe the same: Now if it be Gods authority to set the time, then will reason perswade further, and think,

1. That certainly God hath set down the time.

2. That I am to seek and make inquiry after the time, when, and how much he hath appointed.

3. That this inquiry must be by the best means, the most sure, and certainty, to come to the knowledge of the time determined.

4. That means is, and can be no other, but Gods own revealed will.

5. That this revealed will is known by his Word, on which, even naturall understanding maketh a man to rest, as the Heathen did upon the Oracles of their gods. Now then, if mans naturall light be informed, that God hath commanded a Sabbath in a week, allowing us first six dayes, and the seventh reserved only for the Sabbath, man in his understanding will acknowledge it great reason to yeild it him. Thus we see how nature informed,

med, can reach unto the Circumstance of the fourth Commandement, and therefore its perpetuall.

IX. Thats a perpetuall Law and precept, which we are daily to pray unto God to write in our hearts, and to incline our hearts to keep, and to be mercifull therein unto us.

But thus are we to pray unto God concerning this Commandement, and that by the Direction of our Church, every Lords Day publikly: Therefore is it perpetuall, else we mock God in so praying. The holy and learned Bishop *Lakes*, understands it of our Lords day grounded upon the fourth Commandement.

And who can think them to be of any other minde, that added this prayer to this, and every one of the Commandments

The Authors of the *Homilies* understood it so, it is more then probable, for that they call the Lords day, our Christian Sabbath, and affirm it to be the Commandment of God.

It hath been understood of all so heretofore till of late, whose perverse answers to it are but unconscionable perversion of it, and without soliditie; yea, some answers ridiculous and absurd.

X. That Law, is perpetuall, the breach whereof God hath punished heretofore, and yet doth, and lately within these few yeers, with very remarkable judgements: For Gods punishments he sendeth for breach of his own Laws; if the Law were not in force, then were there no sin, and there should be no punishment; this our Homily taketh notice of. And albeit such judgements might fall upon other dayes, yet let any sober spirit tell me, why such happen on these dayes so frequently, what may be the cause, but sin and breach of this Commandment?

XI. That Commandment which the Church of God hath from the beginning of it unto this day observed, as one of Gods Commandments that is perpetuall: But so hath this been observed: For let any shew that any Church since Christ ever rejected this as none of Gods Commandments: Who are they that ever durst deny it, or ever attempted to expunge it out of the Decalogue? The Papists make it a Commandment of God, so doth our Homily, our Book of Common-Prayer, the Book set out by King *Henry* the eighth, approved by one and twenty Prelates, and many Doctors, and by the Parliament, alloweth this for a Commandment, affirming that the breach thereof doth

much

much offend God, and provoketh his wrath and indignation against us. Therefore it being so held to be one of Gods Commandments in all ages hitherto, it remaineth in all sober mens account the Commandment of God. It cannot be perpetuall say some, because it is a positive precept. But I have shewed:

1. That it is in nature acknowledged both for substance and circumstance.

2. Albeit it were positive, it would not follow, that therefore it should not be perpetuall. For a precept may be *Positivum naturale*, and so durable, for the positiveness taketh not away the naturality of it, but it remaineth perpetuall, although the precept have further revelation, then the naturality thereof can extend unto: For the positiveness, only accommodateth the naturalitie to some speciall certainty. Again, albeit the precept be meerly positive, yet might it be perpetuall, as the Law to *Adam* of not eating the forbidden fruit: it was perpetuall to *Adam*, and all mankinde, as we may see in the bringing of death upon us, aswell as upon *Adam*. Also, is not the institution of Baptisme, and the Lords Supper positive, and not naturall; yet as durable as the world, to the second coming of Christ: For here we must know two things, whether the Law be naturall, or positive, in which they do agree.

1. The authority of both is Divine, of both God is the Author, and both binde the Conscience to obedience.

2. The independancy of both: for neither have any dependancy of mans will, either to establish or alter them and both are indispensable, and unalterable, by mans authority: The Continuance of both, are to be judged by Gods only will and intention, albeit they be not both alike in their Natures, in some things.

Section XXV.

How much of the Mosaicall Sabbath, is in the Commandment to be kept holy.

THe Sabbath instituted by God, and commanded to *Israel* in this fourth Commandment, is to be understood not of some part, but of the whole day.

1. The time in the precept, is a day, not a part of a day, nor

the greater part, much lesse some few houres in the day, can be counted a day, neither was it so with the Jews.

2. Gods gift of six dayes, we understand for full six dayes, and so no doubt is the day of rest, the Sabbath day to be taken in the Commandment.

3. What God blessed and sanctified, he sanctified wholly, as holy things, vessels, *Numb.* 31.6. holy oyntment, *Exod.* 30.25. Garments and the like. So holy places, as the Tabernacle, *Exod.* 29.44. This, nor those were holy only in part, but wholly. So is Gods holy time, holy, for the whole time.

4. The people of God kept the whole day from the beginning to the end, *Exod.* 16.30. and this appeareth so in *Nehe.* 13. 19. and by the holy women followers of Christ, *Mark.* 16.1. *Luk.* 23.55,56. and 24.1.

5. The reproofe of those that went out to seek *Mannah*, in the morning before the Sun rose, *Exod.* 16.27. and the punishment of him that did gather sticks, *Num.* 15. doth shew it, that the whole day is to be set apart for the Lord. And though some works might be done: yet the day was the Lords, the whole day.

6. If the whole day was not the Lords, then it was partly holy, and partly unholy, sacred, and common too; but in holy writ we reade not of any such partaking stakes with God.

Therefore we are to understand the whole day for Sabbath.

Section XXVI.

How the Day was kept.

THe people of God, having ceased from their labours, as the Law commanded, *Exod.* 20.8. and 31.14. *Luk.* 23.56. and betaking themselves to the holy rest, and to make an holy use thereof unto the Lord, it being an holy day, and the rest of the holy Sabbath unto the Lord, *Exod.* 16.23, and 35.2. They thus observed the day, and kept it holy.

I. *Before the publike meeting.*

1. They began with private preparation, as they were commanded.

1. To look unto their feet before they entred into the house of the Lord, *Eccles.* 5.1.

2. To

2. To reconcile themselves one to another, *Matth.*5.23,24.
3. To be of a clean Conversation, *Ps.*26.6. else God regarded not their coming, *Isai.*1.12,16,17. and 66.3. *Psal.*50.16,17.
4. To have an high esteem of their Assemblies: as holy Convocations, *Lev.*23.3. and the house, as the house of God, 1 *Chr.* 9.27. *Psa.*27.4. such were blessed, as did abide there, *Psal.*84.4.

II. *In going. It was*

1. With singular affection, of love to the place, *Psal.*26.8. and desire to dwell there, *Psa* 27.4. and vehement longing for it, *Psa.*42.1,2. and 84.1,2.
2. With care for others exciting them to go: the Pastors, the people, *Jer.*31.6. and they one another, *Jer.*50.4,5, *Mich.*4.2. and the parties excited to be glad thereof, *Psa.*122.1.
3. It was with the voice of joy and praises, *Psa.*42.4.
4. Their end in going was to be taught, and understand, and that they might walk in Gods wayes, *Isai.*2.2. *Nehe.*8.13.

III. *At the entring, and in the Congregation.*

1. They worshipped at the Gate and entrance, *Ezek.* 46.3.
2. They kneeled down before God, *Ps.*95.6. 2 *Chr.*6.13. 1 *K.* 8.54. and made their prayers, *Isa.* 56.7. *Esr.* 6.10. *Act.*16.13. and 3.1. *Num.*6.23.
3. They gave thanks, *Psal.*26.12. unto God, *Psa.* 35.18. and 111.1. standing, 1 *King.*8.55. to which the people answered, *Amen, Amen,* and bowed their heads, and worshipped, *Neh.*8.6.
4. They sung *Psalms,* 2 *Chr.*29,30. *Psa.*95.2. and 92. see the Title, a *Psalm* for the Sabbath, and it was joy, to some, to be there, *Psa.*84.10.
5. The Scriptures were read, *Act.*15.21. *Deut.* 31.11,12,13. *Luk.* 4.16,17. *Act.*13.15.
6. With the reading, they had also afterwards the Word preached, for the Priests office was to teach, *Mal.* 2.7. *Deut.* 33.10. 2 *Chron.* 30.22. and 35.2. And it was a misery, I. to want a teaching Priest, 2 *Chron.*15.20. and II. for them to be ignorant of the Law in handling it, *Jer.*2.8 or III. to have such as preached the word, and yet not to live thereafter, *Mat.* 23.1. And this preaching was either an exposition of the words, as they read them, *Neh.*8.3.8. or to make an exhortation, or, as we call it, a Sermon upon the words, as Christ did, *Luke* 4.16,31.

Luk.1.10. 1 Chr 16. 4. and 23. 30. 1 Cor. 14. 16. Some appointed for it. 1 Chr.6. 31 32. and 16.4.

and 13, 10. *Mar.*6. 2. as Saint *Paul* did, *Act.* 13.15, 16. and as it was usuall every Sabbath day, *Act.*15.21.

The peoples behaviour was, *they stood up*, *Neh.* 8.5. They had their eyes upon the Teacher, *Luk.* 4.20. and their ears were attentive, *Neh.* 8.3.

7. There were Offerings, and casting into the Treasury, *Mar.* 12.41. *Luk.*21.1.

8. In the Conclusion there was a blessing pronounced upon the people, 2 *Chron.* 30.27. *Lev.* 9.22,23. as God commanded, *Num.*6.23,27. and then did break up the Congregation, *Act.*13. 43, and the people departed, *vers.*42.

Deut. 21. 5. and 10 8.

1 Chr. 23. 13.

IV. *After the dismission of the Congregation.*

It was the duty of all, and no doubt some did,

1. Meditate upon that they had heard: for if this was dayly, *Psal.* 1.2. then much more on this day: *Aben Ezra*, on *Exod* 20, saith, behold the Sabbath *Datum est ad Considerandа opera dei & meditandum in Lege ejus.*

2. They searched the Scriptures afterwards, touching the things taught, *Act.* 17.11.

3. They taught their children, for this was a charge upon them dayly, then much more, no doubt, now, when they rested in their houses, *Deut.*6.6,7. and 11.19.

4. They were to be mindefull this day,

1. Of their deliverance out of *Egypt*, and how to shew mercy to their men and maid-servants, to the strangers, and to their very cattell, *Deut.*5.14,15.

2. Of the Lord their God, and how he did sanctifie them, *Ezech.*20.20. *Exod.*31.13,14.

3. Of another rest, spirituall, here, and heavenly hereafter, *Heb.*4.9,11.

5. They this day were to shew their delight in the Lord, count the day honourable to the Lord, and learn to expresse self denyall of their own thoughts, delights, and work, *Is.*58.13,14.

6. On this day they did not fast, *Judith* 8.6. but made merry, for it was called the day of their gladnesse, *Num.*10.10. wherein they might cheerfully refresh themselves, and send relief unto the poor, after such former duties done towards the Evening; but this mirth was for their understanding of the Word, *Neh.*8.

9, 10,

9,10,11,12. It is true, that this holy day to the Lord was the feast of Tabernacles, but why they might not now do so on the Sabbath day, I see nothing to the contrary. For the strict precepts in the Wildernesse were out of date; aud the Primitive Church, who observed our Christian Sabbath in the roome of the Jewish did make a feast after the end of Divine service.

See for the observation of that Sabbath, *Philo Judæus de vita Mosis, de vita Contempla: De legatione sua ad Cajum Cæsarem* cited by *Walleus de Sab. pag.* 127. 134. 135. 136. See also *Dav. Kimchi on Psa.* 92. cited by *Gomarus* in his Book *de Sab. pag.* 81.

Section XXVII.

Of Judaizing, and true understanding thereof.

IT pleased some to taxe others of Judaisme concerning the Sabbath day. And why of Judaisme? know they why? Judaisme was from the Jews, but the Sabbath was long before this name became peculiar to a single tribe in *Israel*, *Judah* so called. Seeing they fasten, as they must, Judaisme upon the Jews, let us see (after this Tribe, was separated from the ten tribs of *Israel*) how they did Sabbatize; for so we shall behold their Judaisme, that we may judge with righteous judgement. For the better understanding hereof, let us consider the Jews as before Christs coming, when he was come, and afterwards in the times following. Of these we must have a twofold consideration, as faultlesse, or faulty.

1. As Faultlesse, this is no Judaizing, for in our discourse its taken in ill part. They ever held, and do hold the fourth Commandment, perpetuall: and so ought we as is before proved. They held the seventh day Sabbath from the Creation, which they had a warrant from God to do till the Resurrection of Christ: so farre faultlesse without Judaizing in an ill sense.

As faulty and thus,

1. Before the coming of Christ we shall read, that they were,

1. Observers of the Sabbath in a bare rest, from servile work, but then doing their own waies, finding their own pleasures, not delighting themselves in the Lord, nor labouring for Self-denyall on that day: Of this their Sabbatizing, the Prophet *Isaiah* speaketh,

speaketh, who herein laboured to reform them, *Isai.*58.13,14.

2. Great prophaners of the Sabbath, as appeareth by the Prophets complaints, *Jer.*17.27.*Ezech.*20.13, 16,21,24, and 22.8. By Gods punishing of them, driving them out of their Land as Captives, for the breach of the Sabbath,2 *Chron.*36.21. as God had threatned, *Levit.*26.34,35. By the Story in *Nehe.* 13.15,18. where *Nehemiah* telleth them, that the prophaning of the Sabbath was the sin of their Fathers, and the evill of their captivity befell them for it. Now who with us do so Judaize, and Sabbatize both these wayes, let the world judge.

II. *At Christs coming, we may read*

That the Jews ceasing from such former prophanesse, now were become grosly superstitious, not allowing such things to be done, as might be lawfully done, without the breach of the fourth Commandement, as in former instances are cleared: This fooliish superstition our Saviour confuted by word, and by his works. And therefore none of sound judgement with us do so Sabbatize; our onely care is to observe the Commandement, as the godly Jews did, shewed in the former 26 *Section*, and as the holy rest requireth in keeping the day holy, as set apart for holy ends, without putting any holinesse in the day it self.

III. *After Christs Ascension:* and his Kingdome erected, the Jews did faulty in their Sabbatizing:

1. In observing the Seventh day from the Creation, which was at that time out of date; and now not to be observed of any Christian, if any do, these be Sabbatarians, and do properly Judaize, and not others.

Its a foul sin, to belye and slander men, and to brand them with names of reproach falsly.

2. In carnally keeping the Sabbath, as the Imperiall Edict of *Charles* the Great doth speak, for these kept it in idlenesse, in dancing and revelling: See *Ignatius*, in his Epistle to the *Magn.* St.*Augustine de consensu Evangelist. lib.*2.*cap.*77.

This Jewish Sabbatizing, let those be blamed for, who are guilty, and the fault be where it is. Thus much for the *Mosaicall Sabbath.*

FINIS.

A Large TREATISE OF THE CHRISTIAN SABBATH, THE LORDS DAY; alſo now commonly called SUNDAY.

By *Richard Bernard* Rector of *Batcombe*.

Wee ought to doe all things for the truth, but nothing againſt it; for hee that ſtriveth againſt the truth, ſtriveth againſt God: for God is truth.

Let every friend of Chriſt obſerve the Lords day, Ignatius in Ep. ad Magneſ. *In the honour of Chriſt his Reſurrection* Clem. Rom. Conſt. *lib.* 7. *cap.* 24.

LONDON,
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A TREATISE
OF THE
CHRISTIAN SABBATH,
THE
LORD'S DAY;
Commonly called
SUNDAY.

The Contents of this Treatise.

Chapter 1.

The Preface, shewing wherein wee generally consent and agree in one.

Chap. 2. *Of the title of Lords day, and of the name Sunday.*

Chap. 3. *Of the name Sabbath given to this our Lords day or Sunday.*

Chap. 4. *Of the Reasons why it may be so called, without offence.*

Chap. 5. *In what circuit of time this day hath beene kept, to wit, weekly, with the Reason thereof.*

Chap. 6. *Of the first day of the week, that it is the Lords day, and also the seventh day.*

Chap. 7. *Of the time when this first day began to be the Lords day, and upon what ground.*

Chap. 8. *Of the divers opinions concerning the beginning and ending of the Lords day: and wherein Conscience may rest it selfe.*

Chap. 9. *The authority is divine by which it was established.*

Chap. 10. *It is of divine authority from Christ himselfe.*

Chap. 11. *Of some Objections which may be made against it, answered.*

Chap. 12. *That this day cannot be changed.*

Chap. 13. *Of the honourable esteeme of this our Lords day, and that it is to be preferred before all other festivall dayes.*

Chap. 14. *This day is to be kept holy, and the whole day too.*

Chap. 15. *How this day is to bee kept holy, morally, as the ancient Sabbath was kept.*

Chap. 16. *How our Lords day was kept in the Apostles dayes and the Primitive times.*

Chap. 17. *How our Church would have our Sunday kept holy.*
Chap. 18. *How Christian Emperours would have it kept by their Imperiall Constitutions.*
Chap. 19. *How it was to be kept by the Edicts of Christian Kings in this our Kingdome.*
Chap. 20. *How our late Soveraigne King* James, *and now our King* Charles *would have it observed.*
Chap. 21. *What Councells and Synods have decreed touching the observation of this day.*
Chap. 22. *What Popes, the Canon Law, Archbishops, Bishops, and other learned men have said concerning the hallowing of this day.*
Chap. 23. *God would have our Lords day religiously observed, and not to be prophaned.*
Chap. 24. *Of exemplary judgements immediate from God, against the prophaners of the Lords day.*
Chap. 25. *Of exemplary judgements mediate from God, against the prophaners of the Lords day.*
Chap. 26. *Of examples of casuall judgements, against the prophaners of the Lords day.*
Chap. 27. *Of objections which may be, or are made against the producing of judgements in this case, with answers thereto.*
Chap. 28. *Of the serious ponderation of these things.*
Chap. 29. *Concerning sports unlawfull at all times, much more on the Lords day; and why sports lawfull at other times, are on this day to be forborne; with some objections made, and answers to the same.*

It is the saying of S. *Augustine.*

Bonum est homini, ut eum veritas vincat volentem, Epist. 174.

To this agreeth a learned mans sentence.

Satius foret, à veritate vinci nos, quàm contra veritatem vincere posse alium. Bucerus.

Author igitur hujus Tractatus, quodcunque in eo scripsit ut veritatis sincerè studiosus pro veritate, non ut contentiosus quicquam contra veritatem scripsit.

A TREATISE OF THE CHRISTIAN SABBATH.

CHAP. I.

The Preface, ſhewing wherein wee generally conſent and agree in one.

IT will not be amiſſe (ere I enter upon the Treatiſe, which for the honour of Jeſus, God bleſſed for ever, I here undertake) briefly to lay before the judicious, a few things, for feare of miſtake, while wee maintaine the obſervation of a ſet ſolemn day weekly, for the worſhip of Chriſt, and a Chriſtian-like ſtrickt keeping of it holy.

1 Wee hereby reject the looſe opinions of the Familiſts, Anabaptiſts, and wicked Libertines; who would be free from any time of ſet ſolemn dayes, for Gods publick ſervice and worſhip, contrary to the command of God under the Law; and the conſtant cuſtome of the Church under the Goſpel, among all Orthodox Chriſtians, in all places, throughout the whole Chriſtian world, in all ages, for

In exam. Trident Concil.

these 1600 yeers; so that, saith *Chemnitius*, it is *barbarica petulantia, most rude impudencie, barbarous folly*, as one translateth it, *not to observe that day with all due solemnity, which hath so long time beene kept by the Church of God*: This witnesseth, *Ignatius*, *Iohn* the Apostles Disciple, *Iustine Martyr*, S. *Augustine*, *Tertullian*, *Athanasius*, *Maximus Tauronensis*, *Dionysius* Bishop of *Corinth*, in an Epistle of his to *Soter* Bishop of *Rome*: Against these Familists, Anabaptists, and Libertines, hath written *Ursin* in his Chatechisme, *Zanchie* in his *Oper. sex dierum*, and Master *Rogers* in his Display of the Family of Love.

Irenæus lib. 1. cap. 26. & Ephan. de Hæres. cap. 30.

2 Wee renounce all *Traskits* and *Brabornian* errours, in their points of Judaisme: Against the Author of the first sort, learned Bishop *Andrews* hath fully shewed himselfe, by his speech in the Starre Chamber: Against the later, the late learned Bishop of *Ely*, Doctor *White*, hath written at large, purposely to confute *Brabornes* Judaizing, in standing for the Jewish Sabbath: Against which tenent, *Musculus*, *Ursin*, and *Bellarmine*, hath also written: yea, Hereticks, as the *Ebionits* and *Cerinthians* holding this, have been condemned, as the Fathers witnesse. The seventh day Sabbath from the Creation, now called *Saturday*, is changed, and not under the Gospel to be observed of us, as an holy day to the Lord.

See the former Treatise.

3 Albeit we doe hold the fourth Commandement to be perpetuall, yet we conceive it to be so, without any of those accessorie percepts delivered by *Moses*, whereby though it was in it selfe originally not ceremoniall, yet was it by the keeping of those precepts ceremoniously observed.

4 As that Law required *rest*, and the *holy use of that rest*, to be imployed on that Sabbath day, for the keeping of it holy; so doth it now, by analogie and proportion, for the holy observation of our weekly Sabbath. Rest wee doe hold necessary for the day, yet not like the fooliish superstitious rest of the later Jewes, grounded on vaine Traditions, confuted by Christ. Nor doe we require it otherwise than a necessary meanes to further us to holy duties, not as a worship of

of God in it selfe; nor doe wee deny works to be done, works of pietie, and for pietie, works of charity, and those that be works of necessitie; for all were allowed under the Law, as in the other Treatise is proved. Moreover, wee account the day holy, yet not for any inherent holinesse therein, but for that it is set apart for holy uses: And the difference betweene this and other solemn holy dayes, dedicated to the honour of Christ, we take to be; that this is grounded on authoritie divine, and unchangeable, and so not the other; yet to be observed with rest to religious duties, as is ordeyned by the authority of the Church, which is not at any time to be despised.

These things premised, I suppose, wee that desire for the honour of Jesus Christ, that his day be solemnly kept, none of ripe judgement will condemne us of Judaisme, if they well understand either us, or themselves, hereafter. A charitable interpretation would amend all, which were to bee wished, to quench the heat of contention, by either ignorantly or wilfully misconceiving of us: For we hold nothing, but what hath beene held by Orthodox Divines, the best, and most in all ages, as in the ensuing chapters of this Treatise, framed to the capacitie of the common sort, will clearly be made manifest.

CHAP. II.

Of the title of Lords day, and of the name Sunday.

THis terme of *Lords day*, though none can deny it to belong to the day, yet some few, and but very few (to shew perhaps more wit, as they think, to be able to say something to any thing, than worth of matter) do make it, as it were, doubtfull to understand what day should be meant by the Lords day in *Revel.* 1. 10.

But this place of *Iohn* hath generally beene expounded, and taken for the day which wee now call *Sunday*, *the first day of the weeke*, by *Aretas*, *Andreas Cæsariensis*, by *Beda*,

Beda, by our later Divines, and by the suffrage of the Church, the best Expositor of the word: which day hath constantly since the time of the Apostle S. *John*, been honoured with this name, above all others; under this it hath passed along in the writings of all the ancient Fathers, in Councels, in Histories Ecclesiasticall, in Emperiall Constitutions, and Edicts of Emperours, and Kings. *Beda* on S. *Luke* saith, *It is a Christian custome to call it the Lords day*; which custome hath continued hitherto in all reformed Churches. And this name our King and State, giveth it in Statute Lawes, and Acts of Parliament, and our Church in her Ecclesiasticall Constitutions. This therefore may bee used without offence; nor is it fit that any scoffe at such, who constantly call it so, as being the most ancient name, and the most common and usuall religious appellation at the first, in the Primitive time.

De rat. tempo. cap. 6.

This day hath also had another name given it, and hath beene called *Sunday*: this appellation is very ancient, for *Justine Martyr* in his second Apologie, cals it *diem Solis*. So doth *Tertullian* in his Apologie, cap. 16. This name we may also finde in *Eusebius* his Ecclesiasticall History, and in *Socrates*; in the Edicts of Emperours, *Constantine*, *Valentinian*, *Valens*, *Gratian*, *Honorius*, *Arcadius*, and *Theodosius*. S. *Augustine* telleth us, how it may be used in a tolerable sense: This name hath beene kept in the ancient Lawes of our Land, in King *Edgar* and *Canutus* his raigne. Thus it is called commonly in our Statute Lawes, Ecclesiasticall Lawes, in our Homilies, and in our Common Prayer Book, and in the most usuall and common vulgar speech. And though it hath had a note of dislike, even by S. *Augustine*, and of later time by *Beza*, Doctor *Fulke*, and Doctor *Willet*; nevertheless scruple is not to bee made of it, no more than to call a place *Areopagus*, *Mars-Hill*, *Act.* 17. or the signe of the Ship, *Castor* and *Pollux*, *Act.* 28. 11. Nor more than our week dayes, to call them *Munday*, *Tuesday*; nor our Months, *Ianuary*, *February*, *March*, &c. which are names from the Heathen: So be it, that none so call the day purposely with contempt and derision of those who use

Lib. 4. cap. 22. Lib. 5. cap. 21.

Contra Faust. 18. 5. on Ps. 93.

Anot. 1 Cor. 16. 1 In Rhem. Test. Apoc. 1. Synops. controv. 9. quest. 8.

use the first title, nameing it the Lords day, as some have done, not many yeers ago, how ever now it passeth for currant without check.

CHAP. III.

Of the name Sabbath given to this our Lords day, or Sunday.

GReat offence is taken of late by some at this title Sabbath; first as a new upstart name of *Knox* and *Whitingham*, as also for that it is not a bare name, but supposed to have in it a mystery of iniquity: both which a learned man hath been pleased to utter in a Sermon preached at a visitation; Master *Christopher Dow*, moderately handling this controversie, in his discourse of the Sabbath, and Lords day, acknowledgeth to have, in his reading, found it to be sometime called *the Sabbath or Sabbath of Christians*. A very reverend Learned and judicious Divine, in his Antidote against Sabbatarian errours, saith, *That to call Sunday by the name of Sabbath day (rebus sic stantibus) may for some respects be allowed in the Christian Church, without any great inconvenience. And that therefore men (* otherwise sober and moderate) *ought not to be censured, with too much severity, nor charged with Iudaisme, if sometimes they so use it.* Before the dayes of Kings *Henry* the eighth *Iohn de Burgo* Chancellour of the University of *Cambridge*, held, *that the Lords day might be intituled the Sabbath day.* King *Edgar* in his edict for keeping the Lords day, doth there call it the *Sabbath*, and this was in *Anno.* 959. almost seven hundred yeers ago, before *Knox* was born hundreds of yeers. *Scaliger*, that man of Learning, telleth us, that the *Habassines*, or *Ethiopian* Christians, call both Saturday and the Lords day, by the name of Sabbaths, the one *Christs Sabbath*, and the other the Jews Sabbath. Doctor *Willet* citeth *Damascene*, saying, *Sacratum est Deo Sabbatum*, speaking of the Lords day: Saint *Augustine* calleth it the Christian Sabbath, in 152 *Tract de temp.* & *Ps.* 32. The *Albigenses*

D. *Pocklington* in his *Sunday no Sabbath.*

In Pupilla oculi. pa. 10. *ca.* 11. *Diem Sabbati, ab ipsa die Saturni hora pomeridiana tertia usque in lunaris diei diluculum festum agitari. In Emenda. temp. lib.* 7. *Synops. fol.* 501

and *Waldenses*, in a Catechisme of theirs, give it this name: In the fourteenth Session of the *Synod* at *Dort*, consisting of many Learned Divines, it is called the *Sabbath day*. Doctor *Heylin* in his Historicall Search, telleth us, that the first he found was one *Petrus Alfonsus*, who called the Lords day our *Christian Sabbath*: who lived about the time of *Rupertus*, many yeers before *Knox* and *Whitingham* took breath.

cap. 5. part 2. pag. 258.

But come we neerer home, it is called *the Sabbath day* in King *Iames* his proclamation 1603. In all our Letters patente till very lately, in our Churches Ecclesiasticall Constitutions, Canon 70, in our Homilies very often. Doctor *Rainolds*, in the Conference at *Hampton Court*, made a motion for the preservation of the Lords day from prophanesse, under the name of the *Sabbath day*, without offence then, or any exception taken against it. The learned Doctor and reverend Bishop, Bishop *Andrewes*, in his speech against *Traske*, calleth it our *new Sabbath*; some Bishops heretofore, in their Articles of Visitation have called it the *Sabbath day*: Learned men in our Church of all degrees and sorts, have in their writings, allowed by authority, expressed the Lords day by this name, without any dislike, ever since the reformation in the dayes of Queene *Elizabeths* raign, in all the time of Learned King *Iames*, and also of this our now gracious Soveraign. Learned Doctor *Featley*, in his *Handmaid to devotion*, oftentimes calleth it *the Sabbath*, and in capitall letters, the *Christian Sabbath*; Master *Primrose*, in his very lately published book, concerning the Lords day, calls it often *the Sabbath*.

And therefore without errour we may with the Ancients, with our Kings, with our reverend Bishops, and learned Divines, call it the *Sabbath day*. And as no man of judgement and charitably minded will condemn them, that among us call the Lords day Sunday, for heathenish *Solarians*, so should no moderate spirit brand others for Jewish *Sabbatarians*, who call the day a Sabbath, nor think a mystery of iniquity to be in it: For will any say that our Kings, reverend Prelates, the Clergie composing the Canons, the Compilers of

of the Homilies, and learned Divines, as aforesaid, had in their thoughts any mystery of iniquity? No, God forbid; of which we may well be perswaded, for God prophetically speaketh of *the Sabbath* under the Gospel, in *Esai.* 66. 23.

CHAP. IIII.

Of the Reasons why it may be so called, without offence.

AS it is and hath been so called, so it is not without reason to give it this name: For,

1. It hath no evill in it, nor any such mystery to bring any, as is supposed by some, into Judaisme, Mosaicall bondage, or to cast a legall burden upon mens Consciences (from which heavy yoak we are freed by the Lord Jesus Christ) as it would appear, if moderate and sober spirits might have leave to make known the truth which they hold, yea, they would easily to indifferent men, clear themselves from Judaizing, which unjustly is charged upon them; What though some ignorant and rash, have uttered their monstrous Paradoxes, as some say they have, and so passed the bounds and limits of truth out of inconsiderate zeal, are all others to be censured to be men of the same mould? Brotherly love and Charitie cannot but be better Judges.

2 We see it carrieth antiquity with it, and hath had allowance for a long time in the Churches of Christ.

3 It is our rest day, and so, indeed, a *Sabbath*; for the word *Sabbath* is nothing else but *rest*, so the name well agreeth with the nature of the thing.

4 This name best leadeth us to the duty of the day, which is to cease from weekely works, which are not works of pietie, works of charity, nor works of necessity, and to imploy our holy rest on this holy day in the publike worship and service of Christ, and in other Christian duties, as is very excellently set forth in our thirteenth Canon.

5 Learned and holy Bishop *Lakes* saith in his *Thesis, that*

eternall rest was shadowed out in the first Sabbath, which our Lords day continueth, and is a fore-taste of our eternall rest, and a shadow thereof as lasting as the world. This being so, it may well be called the Sabbath day.

6 If the fourth Commandment hath any perpetuity in it, for a weekly day to be kept, and ours being a weekly resting day; then it may be called a Sabbath, the Commandment propounding such a day under the name of Sabbath.

7 All holy dayes, appointed by God, besides the weekly Sabbath, were called Sabbaths, and that upon these reasons; because on them they rested to perform holy duties, and had a holy Convocation: Now why may not our Lords day, because of our rest to holy duties, and for the publick assemblies on that day, be so called? Our *Linwood* out of *Aquinas* saith, *Dies Dominicus dici potest dies Sabbati, quia est requies & vacatio ad Deum.*

8 The very Gentiles gave the name of Sabbath to their Festivalls, as the Learned have observed.

9 Christ Iesus is the Lord of the Sabbath, not only as God, but as he is God-man, or Mediatour, for so himselfe saith, *the sonne of man is Lord also of the Sabbath.* *Mark* 2.28. Now this Lordship, as he is Mediatour, he never layeth down whilest the world doth last; and therefore he claimeth and holdeth the Sabbath for his honour, that all may with a Sabbath honour the sonne, as they have honoured the Father.

1 Cor. 15.24.28

Iohn 5.27.

10 If our rest, into which Christ hath brought us, which is a ceasing from sinne, be called the keeping of a Sabbath, as it is. *Heb.* 4.9,10,11. Then may a certain set day be so called, for that therein we do not only hear and learn how to attain to the spirituall rest, but do especially on this day labour, through Gods grace, to expresse the performance of it in holy and spirituall exercises.

CHAP.

CHAP. V.

In what circuit of time this day hath been kept, to weet, weekly, with the Reason thereof.

THere is a time for all things, saith *Salomon*, and nothing can be done but in time; therefore must we needs have a time for the service of Christ: which *time is to be within the circuit of a week.* Saint *Chrysostome* telleth us, from *Gen.* 2. 3. *that God hath instructed us to set apart one day within the compasse of every week for spirituall exercises*: whereto agreeth our Reverend *Hooker*, saying, *that we are bound to account the sanctification of one day in seven a duty, which Gods immutable Law doth exact for ever.* Of this judgement, saith Bishop *White*, are divers Divines; many of good note in the Church of God, as *Junius* on *Gen.* 2. with others: whereto may be added Learned *Zanchius* on the fourth Commandment, who saith, *that one day of seven, all men are to consecrate to the externall worship of God.* Pope *Alexander* said, *that both the old and new Testament depute the seventh day to rest.* Our Church in the Homily of Prayer teacheth us, *that Gods will and Commandment was to have a solemn and standing day in the week, wherein the people should come together.* But what need I seek herein for consent, when the whole Christian Church hath this 1600 years kept within this proportion of time: which Custome is a Law; for saith Saint *Augustine*, *Mos populi Dei & instituta Majorum pro lege tenenda sunt.*

τὼ μίαν ἡμέραν ἐν κύκλῳ τῆς ἑβδόμαδος ἅπασιν ἀνατεθέναι

In his Eccl. Pol. pag. 379.

Cyted by Mr. *Sprint* on the Sab. pag. 17. and 34.

Cyted by D. *Heylinca.* 5. p. 2

S. *Aug. ep. c.* 86.

Now this observation of a day within a week, is from Gods institution before the Law, from the Creation, who having set down the dayes of a week, took one within the circuit of the week for his publick worship, which he also commanded his people to observe under the Law; both which hath been proved in the two former Treatises. Now for the finding of proportion of time, who can better proportion it for himself than God himself? *That is the fittest that can be imagined, Nature cannot but acknowledge his wisdom and goodnesse*

Gen. 2.

Exo. 20.

pag. 24. 25. *In loc. Com. ca 7*

In his *Th. sis.*

Luther. *Dieterius* on *Dom. post Trin.* Among the Scholemen *Iacobus de Valen.* and others. *St Ila* on *Luke* 14. Against *Prab.* pag. 151.

pag. 90.

neſſe in his choyce, ſaith Maſter *Dow*. Hence is it, no doubt, that *Peter Martyr* ſaid, *that one day of a week be conſecrated to Gods worſhip, is an ordinance of perpetuall force*: and Reverend Biſhop *Lakes* confidently averreth, *that the ſeventh part of time is Gods ordinance, as everlaſting as the world*: for ſaith the ſame Father of our Church, *the Lords day onely changeth, but altereth not the portion of time preſcribed by the fourth Commandment, by which we are guided to it*: Yea ſome have held, that one day in ſeven is the morall part of the Commandment. Sure I am, there is acknowledged an equity in that Law durable for ever, both for *a time*, as alſo *for the conveniency and ſufficiency of time*; to which equity it is conſonant, ſaith Learned Biſhop *White*, *that one day in ſeven be an holy day, wherein Chriſtian people ought to reſt, and give themſelves to religious exerciſes*: who ſaith further, *that the common and naturall equity of that Commandement is morall (to wit) that Gods people are obliged to obſerve a convenient and ſufficient time for publick and ſolemne divine worſhip, and for religious and Eccleſiaſticall duties: And abſtinence from ſecular labour and negotiation, and keeping holy one day of every week, both for mans temporall and naturall refreſhing, and for the ſpirituall good of his ſoul, is very agreeable both to naturall and religious equity, and it is grounded upon the ancient cuſtom and practiſe of gods people in time of the Law. And we Chriſtians having obtained a larger meaſure of divine grace, and our obligation to ſerve God and Chriſt, upon his heavenly promiſes, being greater than in the time of the Iews: If in thoſe former times of greater darkneſſe the Lords people obſerved a weekely Sabbath day; then ſurely we ſhould be ungratefull, and negligent of our own ſalvation, if we yeld not to God a weekly day, or a ſufficient time for his ſervice as well as the Iews did?* Thus you ſee how we agree in the proportion of time, one day in the week, according to Gods deſignation of time, and the equity of the Law.

CHAP.

CHAP. VI.

Of the first day of the week; that it is the Lords day, and also the seventh day.

AS we must have a day within the week, so is it needfull to know which day in the week it is, which we are to observe for the Lords day, else should wee be uncertaine; for one would keep one day, and others another day.

In Scripture *the first day in the week* mentioned in *Mat.* 28. 1. *Mark.* 16. 2, 9. *Luk.* 24. 1. *Joh.* 20. 1. 19. *Act.* 20. 7. 1 *Cor.* 16. 2.) is that which is called in *Rev.* 1. 10. *the Lords day:* So saith S. *August. the first day of the week is that day, qui postea Dies Dominicus appellatus est:* S. *Cyrill* affirmeth the very same. Our Sunday, saith *Justine Martyr*, is *the first day of the week:* Our Homily saith *the first day after the Jewish Sabbath is our Sunday: It is our Lords day*, said the Divines in *Ireland.* The former Scriptures are interpreted by all Expositors, the Fathers Greek and Latine, the later writers, Protestants and Papists, to bee the Lords day: *It cannot well be denyed*, saith B. *White, that the first day of every week was the Christian weekly holy day; It is manifest*, saith Doctor *Pocklington, that the first day of the week is the Lords day:* and to strengthen more this truth, learned *Beza* saith, *that he hath read in a Manuscript, τῇ κυριακῇ, added to the Text* in 1 *Cor.* 16. 2. so *Crispine* in his Greek Lexicon.

Epig. 86.

In *Iohn lib.* 8. *cap.* 58. *Apost.* 2.

See the many Expositors cited by Master *Str. pag.* 61.

This first day of the week hath beene observed for our Lords day ever, and no true Christian Church can be named that ever brake off the custome of this day. This universall unity of so Catholique a custome is sufficient to settle any Christian in his faith of this truth, *that the first day of the week is the Lords day:* For what better Expositor than the Churches continuall practice and observation, which must needs bee from a setled judgement of the truth of the time observed. Our Church telleth us in the Homily, *that this custome hath beene kept in all ages, without any gaine-saying.*

And

And although this day, after the Jewish account, bee the first day of the week, yet nevertheless it keepeth the proportion of time, in the Commandement, the seventh part of a week, so as it may be called the seventh day, though not that seventh day, I say the seventh day. Let none here make a stir about *the* seventh and *a* seventh, for *the* seventh day, and not *a* seventh day, is the Sabbath of the Lord our God: for the particle *the* and not *a* is to bee prefixed to seventh, and not only because of the six dayes in which the world was made, the dayes of the Creation (as is commonly and onely so supposed to bee taken) but for the donation of six dayes to us by God, and that in the promulgation of this Law, and Commandement, as is in the former Treatise shewed. Alwayes in counting of numbers, we our selves, in any ordinary number of seven, when six is taken out, doe not say, there remaineth *a* seventh, but *the* seventh; for *a* should note an uncetainty, but *the* doth not.

God, of seventh dayes (for there are no more in a week, nor ever was) hath given us for ever irrevocably six of them for to labour in, and to doe all that wee have to doe, *Exod.* 20. 9. These dayes we take to our selves as Gods gift, from his words in the Law: Now if we have six of the seven certainly knowne unto us, can we reasonably say *a* seventh is the Lords, or *the* seventh is his? A seventh may be spoken of whole numbers, where a certainty is not determined, nor pitched upon, nor taken out, but where the number is no more but seven in a week (as none heretofore, nor any now count more) there six being taken out for us, the seventh is left, as a certaine day not to bee doubted of, for the Lord. So as yet *the seventh day is the Sabbath of the Lord our God*, both by Gods donation of six to us, and our counting our dayes to come to the seventh, having taken to us the six.

For our first day of the week is Munday, and so wee account forward to the Lords day, as the seventh day, and our Sabbath and resting day.

And most fit it is, that wee should still hold the seventh day

day for our Sabbath*, that we might, whilst we honour the Sonne in finishing the work of our redemption, not forget the honour of his Father for his perfecting of the work of the worlds Creation, and his resting from the same, which cannot bee by observing any other day, but the seventh day.

*Dies dominica representat memoriam Creationis mundi, non minus quam Sabbatum;

nam die dominica incepit mundus fieri, unde *Iustinus Apo.* 2. Et *Leo Epist. ad Dioscorum*, dicunt diem dominicam colitam ob memoriam mundi Creationis, quàm ob resurrectionem Christi: *Bellarm. de cultu sanct. lib.* 3. *cap.* 11o.

CHAP. VII.

Of the time when this first day began to be the Lords day, and upon what ground.

THis first day observed, was the very first day immediately after the Jewish Sabbath: so the Scriptures confirme it to us, whereto agreeth the exhortation of *Ignatius*, *After the Sabbath, let every friend of Christ make the Lords day a solemne Festivall.* Mat. 28. 1. Mar. 16. 2. 9. Luke 24. 1. Ioh. 20. 1. 19. *Ad Magnes.*

And the reason of this was, because of the Lords resurrection, by which the Lords day was declared to Christians, and from that time began to be celebrated: and in another place it is said, *that the Lords Resurrection promised us an eternall day, and it did consecrate unto us the Lords day:* And *Leo* saith the same, *Dominicum diem nobis Salvatoris resurrectio consecravit.* In the constitutions of the Apostles it is ordained to bekept holy in the memoriall of the resurrection; so a Councell held at *Paris* in *Anno* 829 ordeined the like. Bishop *White* alleadging reasons why the Lords day was preferred before other weekly dayes, saith, *that the Primitive Church could have made choyce of no other day of the week more proper and convenient for the solemne and religious worship and service of Christ: Great was this work,* saith *Athanasius*, *for we doe celebrate it, as a memoriall of the beginning of a new Creation:* Yea, *ob excellentiam tanti miraculi propriè dies Dominica appellatur*, saith another. And indeed *the work of the day is the ground*, saith Bishop *Lakes*, *of the hallowing*

S. *Aug. ad Ian. epi.* 119. & 130. *De verbo Apo. ser.* 15. *Epi.* 93.

Lib. 8. *c.* 33.

Ca. 50.

Against *Brab. pag.* 269. 270.

Ἀρχὴν δημιουργίας ἀναπλήρωσις.

In *Ps.* 23.

In *Thesi* 46. 43. 45.

lowing of the day, whether it be weekly, monthly, or yeerly; as particulars evince in Scriptures and Stories; now when God doth any rare, great, and remarkeable workes, hee will be honoured with a Commemoration day, for that work; if the work concerne the whole, by the whole Church, and by a part, if it concerne a part: by which practice or work, Gods will is understood, which guideth the Church, where the precept is wanting. This is a sacred rule observeable in the institution of all sacred Feasts, both divine and humane, saith that Father.

Now God raising Christ from the dead, upon the first day of the week, this remarkable work, was to have that day, a day of Commemoration, above and before all other.

1 Because it was the first notable work of God, immediately following the Jewish Sabbath; which being to cease, the next glorious work of God following, must needs bee the ground of another Festivall; and in stead of the other, *for it is a rule in mortality* (saith the reverend Father Bishop *Lakes, that none in reason can deny due respect unto the worke, and therefore cannot deny the hallowing of the day*, to wit, *on which it was wrought.*

2 The raising up of Christ from the dead, declared him mightily to bee the sonne of God, *Rom.* 1. 4. God fulfilling hereby to the children, the promise made to their Fathers, hee being manifest thus to be the Sonne of God, his begotten Sonne in the day of his resurrection, as the Conquerour of hell, death, the power of the grave, and of Satans Dominion, *Act.* 13. 31. 32. 13. and preferred above men and Angels, *Heb.* 1. 5.

3 This is the work above all others, which the Scripture so often mentioneth for the Fathers glory in his Son, in that he raised him up from the dead, *Rom.* 1. 4. *Gal.* 1. 5. *Act.* 2. 24. 32. & 3. 26 & 4. 10. & 10. 40. and in many other Scriptures.

4 This is it by which Jesus is made both Lord and Christ, to sit upon the throne of *David*, *Act.* 20. 30, 31, 36.

5 It

5 It is the work of our perfect redemption, and full justification, *Rom.* 4. 25.

6 This was the act which to beare witnesse of, he principally chose his Apostles, *Act.* 10. 41. & 1. 22. which work the Apostles first taught to the Jewes, *Act.* 2. and to the Gentiles, *Act.* 10. and for which they first chiefly suffered.

7 This is the act on which dependeth all our comfort, and without assurance whereof S. *Paul* telleth us, his preaching was in vaine, and our faith in vaine, 1 *Cor.* 15. 14. and so our Christianitie nothing worth.

8 This his resurrection was to his Apostles and Disciples full of comfort: and that which is most joyfull to all Christians, for our justification, *Rom.* 4. 25. as also for the hope of our eternall salvation, 1 *Pet.* 1. 3. & 3. 21. for if Christ had not risen, wee had beene all in our sinnes, 1 *Cor.* 15. 17. his birth, his life, his suffering had done us no good.

Therefore from the beginning hath the Church held this ever for the most remarkable work of Christ, and to keep this day Festivall, on which hee arose from the dead.

For that it being the most remarkable work of God, next and immediately after the Jewish Sabbath, as I said, it required a Festivall, and that within the space of a week, within which space God from the creation reserved a day to himselfe; and its not fit, that under the Gospel, so glorious a work of our redemption by Christs resurrection, for the restauration of the world, should be more seldome remembred upon a set day, then was the work of creation of the world before and under the Law.

CHAP. VIII.

Of the divers opinions concerning the beginning and ending of the Lords day : and wherein conscience may rest it selfe.

THere are divers opinions about the beginning and ending of this our Christian Sabbath.

Some hold it from midnight, to midnight; this is the judgement of very learned Divines: some say it beginneth in the Morning, and so holdeth on till the next Morning; not many of this opinion, as being weakest, and fartheſt from the truth. Some hold it to begin at the Evening, and to end at the Evening: and of this judgment are many ancient Fathers, and sundry Councels. And the ancient observation of the *Saturday* in the afternoone, as a preparative thereto, may seeme to confirme as much.

But I am perswaded, if we keep the day from the Morning to the Evening, the consciences of men neede not trouble them about any other curious search: So that there be a religious preparation to it, and a religious care in ending of it, not rushing into it with unsanctified hearts, nor concluding it with profanesse: For the nights are given for bodily rest, and the day for labour (as the *Psalmist* speaketh) *When the Sunne ariseth, man goeth forth to his labours and work, untill the Evening*, Psal. 104. 22. 23. *When the night commeth no man can work*, saith our Saviour, *Joh.* 9 4. Now a day for labour amongst the Jewes was twelve houres, *Joh.* 11. 9. from six to six, *Matt.* 20. 1. 2. 8. but otherwise it was from the beginning of the Morning light, *Gen.* 1. 5. to the darke of the Evening, *Judg.* 10. 9. 14. 16. *Joh.* 8. 29. *Prov.* 7. 9. And wee see in the fourth Commandement, that albeit, as it is held, a naturall day doth comprehend the night and day, yet is that time only mentioned in which men are *to labour, and to doe all that they have to doe*, in the six dayes, which is on the day time, and not in the night. And so, as they do well who labour

labour painfully and honestly in the day light, and take the night for their quiet repose and rest in the six dayes: In like manner do they well, who religiously serve the Lord Christ in the light of the day, though the night before, and the night after, they thankfully take benefit of the same for corporall rest. Neither doe we read, that any were complayned of, or punished, as breakers of the Sabbath; but for their transgression and sinne committed in the day time. Our Saviour Christ honoured this our Lords day, with his visible presence among his Disciples and followers on the day time: At the Sun rising early in the morning, *Mark.* 16. 2. 9. then after in the afternoone, continuing till the day was farre spent towards the Evening, *Luk.* 24. 29. *John* 20. 19. upon the same day at supper time; yea, I confesse it is probable to bee somewhat late within the Evening, and that space properly called the beginning of the night, but not farre within. And wee read how the Jewes on the day time kept their Sabbath, and God appointed his service in the Tabernacle and the Temple from Morning to the Evening sacrifice, and had no sacrifices in the night time. And thus was the Lords day kept, except upon some extraordinarie occasions, as in *Acts* 20. 27. and as afterwards in the time of bloody persecution, but not in setled dayes of peace.

Quest. *Here some may aske, Are we then to be careless and regardless of the night before, and the Evening after?*

Answ. Not so: for on other dayes we begin the Morning with prayer for a blessing, unless we look for none; and end it in the Evening with prayse and thanksgiving, if we be not unthanksfull. If thus we doe, as we ought, on the week dayes, than much more on the Lords day, set apart for holy duties: The night of which day before, and the Evening after, are to bee more piously considered of, than the like times of the week dayes. Our *Saturday* halfe holy day, our Evening Prayer, as a preparative to the Sabbath, teach us to enter upon the Sabbath holily, and to take the nights rest, not onely for repairing strength of body for labour, as on working dayes, but to bee more

fit to doe service and worship unto God, without drowzinesse of spirit: And in the end of the day, to behave our selves so, as it may appeare wee have received a spirituall blessing that day, and have increased in knowledge and other holy graces, in the use of Gods holy ordinance.

CHAP. IX.

The authority is divine by which it was established.

THis our Lords day can have no lesse than divine authoritie for it.

1 *Whether* it bee conceived to bee founded upon the perpetuall equitie of the fourth Commandement, as is made manifest in the former Treatise, and by that which is said in the first chapter of this. Nor is this any new conception in these our now present dayes: For of this some began to think 600 yeeres agoe, as Doctor *Heylin* acknowledgeth: but no doubt it was before, for else how could the whole Church of Christ retaine the fourth Commandement in the Decalogue, without application to a weekly solemne day, seeing the substance of the Commandement is concerning the observation of a rest day for his worship and service every week? whereto else could they properly and directly apply it, and hold the intention of the will of God in giving his said Law? And if it have no ground from the Commandement, how is it, that in our Homily it is said, *wee have Gods expresse Commandement to keep it?* and lest the Makers of these Homilies might be thought to mistake, they often mention the Commandement: now what other this is than the fourth I desire to know: And let any tell me, in a minde affected with the love of the truth, and not in a contradicting spirit, how it truly can bee said, that the Church of Christ hath kept, or rather not broken the said Commandement, now these 1600 yeers, if it hath not been observed in our weekly Lords day?

In his Hist. of the Sabbath *pag.* 132.

2 *Or whether* we take the observation of this day, to have its ground from Scripture, as well we may: for this position

sition, that *Dies dominicus nititur verbo Dei*, was publickly maiutained by a Doctor at the Commencement in *Cambridge*, in *Anno* 1603. and by the Vice Chancellour so determined, nor was then opposed by any other Doctors, nor in the Universitie of *Oxford* any *Antitheſis* put up against it: Neither was there just cause why, for is it not called the Lords day, *Rev.*1.10. and are not also the Christian meetings mentioned on this day in *Act.*20.7. & in 1 *Cor.*11.20 where it is said, *When yee therefore are gathered together* (*in die Domini noſtri*) on our Lords day, as the ancient *Syriack Tranſlation* hath it? Sure it is that long since *Clotaire King of France* grounded his Edict, about the keeping of this day, upon the Law and holy Scripture. So *Charles the great*, King of *France*, in *Anno* 789 had the same ground in his regall Edict, saying, *Statuimus ſecundum quod in lege Dominus præcepit*: And likewise *Leo the Emperour* of *Conſtantinople*, called *Phyloſophus*, in *Anno* 886 seeking to reforme abuses upon the Lords day, in his Constitution declared, that what he had in that behalfe determined, was, *ſecundum quod Spiritui Sancto, ab ipſeque inſtitutis Apoſtolis placuit*, according to the minde of the Holy Ghost, and of the Apostles instructed by him.

Leg. Alemanit 39. *ap. Briſſon.*

Conſtit. 54.

Now may it reasonably bee thought, that such great Princes should without the advice of the Learned Clergy in those dayes, lay downe such grounds for their proceedings, considering how *Charles the Great* caused five severall Synods at one time to bee assembled about the same? Scripture there is for it, and so then held: And therefore the keeping of this day is of divine authority.

3 *Or whether* wee understand Divine, according to that judicious man, the Authour of the Antidote against Sabbath errours, *That which may bee by humane diſcourſe upon reaſons of congruitie, probably deduced from the word of God, as a thing moſt conveniently to bee obſerved, by all ſuch as deſire unfeinedly to order their wayes according to Gods holy will: As also it may be proved from equitie, either in the Law of nature, or by vertue of divine inſtitution, or by ſome Analogy and proportion which the Lawes given to the*

the Jews, so far as reason and equity hold alike, or by some probable insinuations thereof in the new Testament, whereto adde the continuall practice of the Church; for as he saith, Lex currit cum praxi: then may it be said to be *de jure divino*. Now all these do, as he granteth (and may fully be proved, and easily discerned, from that which hath been said in the two former Treatises, and what in this is already, and shall be delivered) in some measure concurre for the observation of the weekly Sabbath; and therefore is established upon divine authority.

Against *Brab. pag.* 189.

4 *Or whether* we maintaine it to be an institution Apostolicall, as many do, it is divine: We beleeve, saith that Father of our Church, Bishop *White, that the holy Apostles ordained the Sunday to be a weekly holy day*, and he addeth his reason, *because the primitive Fathers, who lived some of them in the Apostles dayes, and others of them immediatly after, and who succeeded them in the Apostolicall Churches, did universally maintaine the religious observation of this day*: For saith Saint *Augustine, Quod universaliter tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum, rectissimè creditur*. Saint *Chrysostome* affirmeth it, *that the Lords day was made a weekly holy day by the Apostles: Who*, saith Bishop *White, at sometimes observed this day themselves, Act.* 20. 7. Saint *Basill* and *Isichius* numbers the observation of the Lords day among Apostolicall traditions, and Saint *Augustine* proveth it by his former generall rule, saith the same Father, Bishop *White*. Doctor *Pocklington* saith, *that* Saint *Paul had ordered in Galatia and Corinth, that his Disciples were to have their meetings on the first day of the week, whereunto they submitted themselves, and so did*, saith he, *the whole Church of God by their example for ever after*; He telleth us also, *that the Apostles and Disciples of Christ thought it fit to appoint, and command the day to be kept holy*: And, indeed, in the place of 1. *Cor.* 16. 2. is a plain Apostolicall ordinance, which carrieth the force of a Commandment, as *Piscator* noteth; and Bishop *Hooper*, which albeit it be about a Collection, yet he appointeth it upon the first day of the week. And heare for this what the Learned Bishop

De bap. contr. Donat. l. 4. c. 23

On 1. Cor. Hom. 43.

Against *Brab. pag.* 213.

In his Ser. *p.* 24 see also more

In *pag.* 5.

In Gen. 2. 3. on fourth Com.

Bishop *White* saith of this place: *Although this text of Saint Paul make no expresse mention of Church-assemblies this day, yet because it was the Custome of Christians, and likewise a thing convenient to give almes upon the Church-dayes, it cannot well be gainsaid, but that, if in Corinth and Galatia, the first day of every week was appointed to be the day for almes and charitable contributions; the same was also the Christians weekly holy day for their religious assemblies.*

Against *Brab.* 211.

This opinion for the Apostolicall tradition, as it hath the suffrage of the ancient, so of later writers, men very Learned: *Beza* saith it is *Apostolicæ & veræ divinæ traditionis. Apostoli*, saith *Mercer*, *in Dominicum diem converterunt*, to wit, the Sabbath: Hereto agree many Papistes, who hold that the Lords day was established by the Apostles, and that *Jussu Dominico*, as some say, by Christs Commandment: And that these places *Act.* 20. 7. 1. *Cor.* 16. 1. *Rev.* 1. 10. do manifestly confirm the same; Doctor *Heylin* acknowledgeth without doubting, *that the religious observation of this day had the approbation and authority of the Apostles, and may very well be accounted among st Apostolicall traditions.*

In Rev. 1. 10: In Gen. *Rhem.* on Rev. 1. 10. Hes. confes. Rom. *Cateth.* on 3. Com. *Ielisins fol.* 292. *Cat.* Rom. on 3. precept. *Bell. Tom* 1. *de cult. sancto li.* 3. *ca.* 10. 11. with others cited by *Sprint. pag.* 13.

Now their authority is no lesse than divine. 1. Because they were instructed by Jesus Christ himselfe in all things which he heard from his Father, *John* 15. 15. who gave them Commandments concerning the Kingdom of God, by the infusion of his spirit, to make them receive the same, *Act.* 1. 2. Secondly, For that they had this holy spirit to guide them into all truth, *John* 16. 13. in teaching, both for matter, *Act.* 2. 4. 14. and 4. 8. and manner, 1. *Cor.* 2. 13. *Act.* 2. 4. In answering Adversaries *Matth.* 10. 20. *Mar.* 13. 11. *Luk.* 12. 12. In resolving doubts, *Act.* 10. 19. and 11. 12. In decreeing Canons, and judging of Controversies, for setling of mens minds in the Church, *Act.* 15. 28. In rebukeing sharply the wicked *Act.* 13. 9. In ordering matters in the Congregation, 1. *Cor.* 14. 37. with *cap.* 7. 13. In ordination of Ministers, whom they ordained in every Church, *Act.* 14. 23. and these so ordained by them, are said to be set over the people by the Holy Ghost, *Act.* 20. 28. no doubt, because the holy Apostles were guided by the Holy Ghost in

such ordinations: yea, in their advice about things indifferent they had assistance of Gods spirit, 1. *Cor.* 7. 40. Now then put all these things together, can it be imagined, that the Apostles observing this day, *Act.* 20. 7. and setting a glorious title upon it, *Rev.* 1. 10. that it can be other than divine, they guided herein by the Holy Ghost? who ordained also upon this day, the first day of the week, to prepare for the poor; and why on this day? *because*; as Bishop *White* saith, *it was the Christians weekly holy-day*: which being, as is afore witnessed, Apostolicall, and the Apostles so in all things guided by the holy Ghost, this day must needs be of Divine authority.

This the Church of *Auspurg*, *Act.* 7. confesseth, *that the day was changed by Apostolicall authority, directed by the Spirit.*

Lastly, as it is in these respects of Divine authority, so farther also, because it hath Jesus Christ the Institutor of it: Of which in the next Chapter.

CHAP. X.

It is of divine authority from Christ himselfe.

THis sacred day is of so divine authority, as that by many reasons it may be proved to be appointed by Christ himselfe: To hold this is neither a Novelty, nor a tenent of singularity.

Apol. 2. μετέθυκε ὁ κύριος τὸν σαββάτου εἰλικρινῶς εἰς κυριακήν. *In fronte S. Hom. de Semente.* *Wallæus* citeth other *Test.* in his *dis. de. Sab.* See *Willet* his *Synop. Pap. fol.* 500.

1. *It is no novelty*, for *Justine Martyr* saith, that the Apostles received it from Christ: *Athanasius* telleth us, that the solemnity of the Sabbath was translated unto the Lords day, by the Lord himselfe, who sheweth at large, that it is of Christs institution, from the words of *Matth.* 28. 18. *All power is given unto me in heaven and in earth*: It is said in the constitution of the Emperour *Leo*, that the Lord himselfe did chuse it for his honour.

2. *It is no singular opinion*, for it hath the assent of many learned men; *Junius* on *Gen.* 2. saith, it is not by humane tradition, *sed ipsius Christi observatione & instituto*: *Tilenus* in

in *Synt. Loc.* 44. *pag.* 276. holds it to bee *ab ipso Christo institutus.* Bishop *Andrews*, in his Sermon on the resurrection, *pag.* 529. saith, how can it be the Lords day, but that the Lord made it? Bishop *Lakes* in his Sermon on the *Eucha.* saith, that Christ did substitute the Lords day in the place of the Jewish Sabbath: Doctor *Fulk.* on *Rev.* 1.10. affirmeth, that it is a necessary prescription of Christ himselfe: Of this judgement is Doctor *Lindsey* Bishop of *Brechen*, in his preface to the assembly at *Perth* in *Scotland*, and many other Divines: And the Arguments to prove it are these following.

Argument 1.

THe day which the Lord made, he is the Authour and Institutor of: But this day which is the day of his resurrection *Psal.* 118. 24. is the day which the Lord hath made, it is honoured and preferred before other dayes to be observed and celebrated, therefore he is the Institutor of it. This day *Athanasius* understandeth of the Lords day, the day of his resurrection, as doth S. *Peter*, who alleadgeth this *Psalme* for Christ after his resurrection, *Act.* 4. 10, 11. and indeed, as the Psalmist saith, it is the day in which wee should rejoyce and bee glad above all other dayes, because of his resurrection, by which saith S. *Augustine*, *Dies Dominicus Christianis declaratus est, & ex illo habere capit festivitatem suam.*

עשה signifieth to advance, 1 *Sam.* 12. 6. so to observe and celebrate, *Schindlerus* in his *Dict.*

De Sab. & circumcis. so doth the B. of *Ely.* D. *Andr.* so *Procopius* on *Gen.* 1. *Epi.* 119. *ca* 13. *ad Ian.*

Argument 2.

WHatsoever in holy writ is said to be the Lords denominatively, that is he the Author and Institutor of: As for instance, *the Lords Supper*, and the *Lords Table*, because he ordeined it, 1 *Cor.* 11. 20. & 10. 21. *The Sabbath of the Lord*, because he commanded it: *the Temple of the Lord*, because he appointed it *the people of the Lord*, because he chose them: *the Lords messengers*, because he sends them: *Apostles of Christ*, because he put them into that office. No instance can bee given to shew the contrary: But this day is denominatively called the Lords, *Rev.* 1. 10. and so

The altering of the name of the day, argueth the Sabbath was altered, D. *Prideaux pag.* 29.

in the first of *Cor.* 16. 2. as *Beza* noteth on the same place, affirming as I have before delivered it, that to explaine the first day he had read *in uno vetusto codice* τῇ κυριακῇ, which title is very frequent in the Fathers, calling it usually *Diem Dominicum*, the Lords day; not by *Creation*, for so every day is his from the beginning, nor is it so called by *Destination*, as is the last day, 1 *Thes.* 5. 2. as then and yet now a day to come hereafter; when our Lords day was then so called by an excellency, as also famously at that time knowne in the Church for the Lords day, as the day of their solemne assemblies.

Therefore it is so called *by divine institution*, for divine worship, and as it hath Jesus Christ for the Authour and Institutor of it.

Argument 3.

IF God, by resting from his work of Creation, and his blessing of that seventh day, made it an holy day for his solemne set worship and service: Then Jesus Christ his resting from the work of redemption, and his blessing of this day, made it an holy day for his solemne set worship and service: For there is the like excellency in the resting of God the Son, and the blessing of his day, as there was in the resting of God the Father, and his blessing of that seventh day: Christ his work of the worlds redemption and the renovation thereof, the making of all things new, a new heaven, and a new earth, as was foretold, *Esa.* 65. 17. is equall with the Fathers work of Creation: and in the rest of the one, and of the other, can there be no inequallity nor disproportion. The Sonnes blessing likewise of this day is of no lesse excellency, than the Fathers blessing of that day, which blessing of his is not in the particulars expressed, but the Sonnes blessing of this day is, and that at large in many particulars.

2 Cor. 5. 13.

First, by his glorious resurrection, by which the Lords day became sacred and consecrated to us.

So S. *Aug. de Civit. Dei, lib.* 22. *cap.* 30. *Et Ser.* 15. *de verb. Apost.*

Secondly, by his severall apparitions for confirmation thereof.

Thirdly, by his heavenly instructions, *Luk.* 24. 25.

Fourthly,

Fourthly, by the illumination of their mindes, opening their understandings, *Luk.* 24. 45.

Fifthly, by the inspiration of the holy Ghost, *Iohn* 20. 22.

Sixthly, by the installation of the Apostles, giving them power to binde and loose in heaven and in earth: *Iohn* 20. 28.

Seventhly, by his mission in great dignity, sending them, even as his Father had sent him, *Iohn* 20. 21.

All which blessings Christ bestowed on them this day before his ascension; and afterwards on this day he sent down his holy spirit extraordinarily after a visible manner upon his Apostles, made them speak miraculously with new tongues, to the amazement of the hearers: and on this selfe same day he blessedly converted 3000 soules, *Act.* 2. 41. and so began on this day his Church to be a separated visible Congregation from among both Iews and Gentiles: Lastly, on this day he gave his heavenly Revelation to his beloved Apostle, who was in the spirit upon this day to receive the vision, *Reve.* 1. 10. Thus we see how Christ did blesse this day. Act: 2.

But God the Father by his resting from the work of creation, and his blessing of that seventh day, made it an holy day for his solemn set worship and service, as the Scripture teacheth, *Gen.* 2. 2. and very learned Divines do maintaine for truth: Doctor *Rivet* cyteth 36 by name, and their own words for it, to this purpose. *In diss. de orig. Sab.*

Therefore Iesus Christ his resting from the work of redemption, and his so blessing of this our day, hath made it an holy day for his solemn set time of worship and service.

Argumeut. 4.

THat which Christ, through the holy Ghost, spake by way of Command to be observed, that he is the Institutor of: this I hope will not be denyed: But Iesus Christ by the holy Ghost spake by way of Command, that this day should be observed: For the things appertayning to the king-

dome of God, he gave Commandments to his Apostles to be taught and observed, *Act.* 1. 2, 3. But the day of Christs resurrection, and the worship therein performed, as it was in the Apostles dayes, and after (as may be collected out of the Scripture, and out of the writings of *Justine Martyr*, and *Tertullian*) is of those things which do appertaine to the kingdome of God. Therefore he commanded it to be observed, and so was the Institutor of it.

Obj. If any object and say, that this day was not expressed by Commandment,

Ans. I answer, no more are any other of those Commandments which in *Act.* 1. 2. he is said to give, nor any particulars of the things he spake, which appertained to the kingdome of God. And therefore we cannot seclude this day out of the Commandements given by Christ, because not expressed, no more than we can deny other things appertaining to the kingdome of God to be commanded, because they are not expressely mentioned, till it can be proved, that the keeping of this day to the honour of Christ in his publicke worship, is none of the things which pertaine to the kingdome of God.

I answer againe, that albeit it is not expressed, yet must it be comprehended within these Commandements: For these Commandements here given, *Act.* 1. 2. are of those which Christ would have his Disciples to teach his people, that enter into the Church by Baptisme, to observe, *Matt.* 28. 18. 20. Now we finde the Church to observe this day *Act.* 20. 7. 1. *Cor.* 16. 2. The Apostle also to be an observer of it with them, *Act.* 20. 7. prescribing duties to them on this day, 1. *Cor.* 16. 1. 2. when they did meet together, 1. *Cor.* 5. 4. and 11. 20. which was on the Lords day, as the *Syriack* hath it, as is before noted. And the Apostle telleth the Corinthians, that the things he wrote unto them were the Commandements of God, 1. *Cor.* 14. 37. And it is acknowledged of all, that the whole Catholick Church from that time, till this day hath duly observed the same. Therefore is it one of those things commanded by Christ to be observed and taught by his Apostles, which the whole world hath so religiously kept hitherto:

hitherto: And it will not bee denied, that such an universall religious observation can have any lesse ground for it, than the authority of God himselfe, being so unanimously kept in all ages for these 1600 yeeres without gaine-saying, as our Homily avoucheth very plainely.

Argument 5.

EIther himselfe instituted this day for his publick worship, or left it to others to appoint it, for that end: But he left it not to others: Therefore he instituted it himselfe for his publick worship.

That he left it not to others to institute, wee may thus reason.

1 God his Father, when he had ordained his worship, did not leave to *Moses*, nor to Israel his Church, to appoint a solemn day for it, but he himselfe instituted it, *Exod.* 20. 8.

When the Idolaters in Israel, *Exod.* 32. did invent a worship, they that invented it, instituted a day for it, verse 5.

Jeroboam devised a worship, which when he had done, he ordained a day for it, 1 *King.* 12. 32. 33. So did *Nebuchadnezzar* devise an Idoll, and a worship for it, and appointed the dedication, and day of the solemne worship, *Dan.* 3. 2.

The miscreant Prophet *Mahomet*, as hee gave a Law, and prescribed a worship, so hee himselfe instituted his day for the same, and did not leave it to the arbitrary will and pleasure of his Worshippers to ordaine and appoint.

Therefore from all this I conclude, unlesse Christ should doe as his Father did, and be lesse carefull of a day for the solemnitie of his set worship, than the very Idolaters, hee must bee the Institutor of this day, which we observe to him: For it cannot be proved that at any time, in any age of the world, that any publick worship was ever invented to be observed, but the very Authour and Inventor thereof was also himselfe the Institutor of the day for that worship, not leaving it to any others will to appoint the same for him.

2 If

2 If Christ left it to others, as to his Apostles, then either before his ascension during his abode with them, which is absurd to conceit, or after his ascension; if any doe think so, then it will follow, that from his resurrection to his ascension, the space of six weeks, the Church had no set day under Christ publickly to doe him solemne service. For the other seventh day hee took away by his lying that whole day in the grave: so that, if he appointed no other day for it himselfe, the Church had then for that space no such day: But as I have proved, Christ blessed the day of his resurrection, and in this space from his resurrection to his ascension, the Apostles and Church observed it. And therefore he ordeined it, and left it not to them.

3 Wee are to understand, that there are some circumstances about Gods worship, which he hath ever reserved to his own authoritie, and never left them determinable to any, but to himselfe: such bee these which doe concurre about the observation of the Lords day.

The first circumstance of this kinde is, that which concerneth the very substance, for time of performing of publick worship, whether one day in a yeere, in a moneth, in a week, or whether a part, or some few houres of the day, be to be set apart for his service, or the whole day bee his. The determination of this time is substantiall, and God alwayes appointed the same: as the ordaining of the Sabbath day, and other holy dayes set apart by God, doe manifest.

The second circumstance, is that whereof there is no reason to sway or guide the judgement this way, or that way, but the will of God must bee needfull to the determining of it. Such a circumstance is the proportioning of time, and rest on the Lords day for Gods service: For if reason could regulate it, then should it bee the Law of nature, but by his written Law, and revealed will, hath God ordered it.

The third circumstance, is that which is of universall observation by all, which none but God can impose by his supreme authoritie, to which all are alike equally subject. And such

such an universall circumstance is this for observation of this day, by all Christian people, and by the generall consent of the whole Church of Christ, in all ages. Therefore this day was not left to the Apostles to be determined, but appointed by Chirst himselfe.

Undoubtedly Christ would imitate his Father, and set a day for his publick worship, as he did: And can we suppose our Lord Jesus Christ, to bee lesse carefull than the Turkish *Mahomet*, or other Idoll Worshippers, in ordaining a solemn day for his publick service?

But if this day which we observe be not of his appointment, then have wee none; for all other dayes are the ordinances of the Church, and observed only by humane authoritie.

4 That which the Apostles did observe, not only by inspiration, but by way of injunction and command from Christ here on earth, through the Holy Ghost, that hee ordained, and left it not to them to ordaine: But the Apostles did observe the Lords day not only by inspiration, but by way of injunction and commandement from Christ here on earth, through the Holy Ghost: And therefore he left it not to his Apostles.

The *Minor* is thus proved from *Act.* 1. 2. where it is said, that Christ Jesus, through the Holy Ghost, gave Commandements to his Apostles, in which Commandements is included the Lords day, as before is proved: which Commandement with the rest, he gave them through the Holy Ghost (that is) he in giving them, did convey his holy Spirit into them, to make them to understand them, to retaine them in memory, to make conscience to observe them, and to teach others to observe them as commanded from him: for so much these words, *through the Holy Ghost*, import, when hee gave them Commandements, and spake of the things pertaining to the Kingdome of God: So that *through the Holy Ghost* here is not meant, as afterwards the divine inspiration of the Spirit directing them, as occasion served, to ordaine things expedient and profitable for the Churches of Christ, which he himselfe immediately commanded not;

but left them to them, as by the wisdome of his spirit, they should be informed.

But here is to be understood, the then operation of his Spirit upon them to receive the Commandemets, which at that present in his own person he gave them, which they should observe, and teach others to observe, as his own Commandements, and as he himselfe had charged them to doe in *Matt.* 28. 20. when (as here in *Acts* 1.) he was to depart from them, and to ascend up to his Father. Of other things after Christs ascension, the Apostles spake from the Holy Ghost by way of *inspiration*, but of all these things before his ascension, from the Holy Ghost by way of *injunction*, and Commandement of Christ. Note this well.

Argument 6.

IF Christ himselfe did institute a day for his solemn worship under the Law, then he did institute such a day under the Gospel: But he did so under the Law: *Ergo*, now under the Gospel. The sequel is apparant, because he is as faithfull, and as carefull for his people now, as then: Now that under the Law hee instituted a day for his publick worship, we must know that he was among the Israelites in the wilderneſſe, 1 *Cor.* 10. 9. for hee was the Angel on Mount-Sinai, who spake with *Moses*, *Acts* 7. 38. even the Lord *Jehovah*, *Exod.* 19. 3. 21. for the whole Trinitie gave the Law then. The Father by voyce uttered it, the Holy Ghost wrote it, *Exod.* 31. 18. for he is the finger of God, *Luk.* 11. 20. compared with, *Matth.* 12. 28. and Jesus Christ the Mediator gave by Angels to *Moses*, the two Tables to bee delivered to Israel; in which a Commandement was written for a solemne set day for divine worship: Thus did Christ then, and so may wee beleeve his care had for his Church now, till the eternall Sabbath doth come in the highest heavens.

Gal. 3.

Argument 7.

WHatsoever was prefigured in the old Testament to be of use in the new, that was instituted by Christ when

when hee came: for the Text, *Col.* 2.17. telleth us plainly that the body of those shaddowes is of Christ, (that is) he finished them, he fulfilled them, he did ordaine other things for them. The truth of this might be shewed in particular instances of those shaddowes, but that it is fully laid open by others. But this day the first day of the week called the Lords day was prefigured.

First, by the eighth day of circumcision, S. *Augustine* proveth that by it our Lords day was shaddowed; S. *Cyprian* saith that circumcision was commanded on the eighth day, as a Sacrament of the eighth day, that Christ should rise from the dead. *Epi. ad Ian. 119. cap. 13.* *Ad Fidum. lib. 3. Epist. 10. & 59 Edit. sec.*

Secondly, *Ignatius* saith, it was foreseene in certaine titles of the *Psalmes* superscribed *pro octava* the eighth: So hereto agreeth Saint *Augustine* in his fifteenth Sermon *de verbis Apost.* *Ignat. ad. Magnes.*

Thirdly, by memorable things done on the first day of the week, as *Wolphius* noteth out of an *Hebrew* Writer of a book called *Sedar olam Rabba*, chap. 7. as that the cloud of Gods Majesty on this day first sate on Gods people: *Aaron* and his children first executed their Priesthood; God first solemnly blessed his people: The Princes of his people first offered publickly to God. The first day wherein fire descended from heaven: The first day of the world, of the yeere, of the week, &c. All shaddowing that it should bee the first and chiefe day of the New Testament. *Wolph. Cron. de tempore li. 2. c. 2.*

Therefore this day, thus prefigured, to bee of use in the New Testament, was instituted by Christ, when hee came in the flesh: which first day of the week, as it was the first day of time, mentioned in the beginning of the first book of the Bible, so is it mentioned with a glorious Title of the Lords day, in the beginning of the last book of the Bible, to the prayse of our *Alpha* and *Omega* Jesus Christ. Gen. 1 5.

Argument 8.

IF the seventh day was by Gods immediate institution, then was the change of it into our Sunday by Jesus Christ his immediate institution: But the antecedent is true, *Gen.* 2. 2. *Exod.* 20. *Ergo* the consequent. For no religious change hath ever beene made of any ordinance of God immediately prescribed by him, but by God himselfe, and by his own immediate authority: for if the institution be immediate by him, the change into another must be by the like immediate authority also: for he that ordaineth, hath onely power to alter.

1. Man cannot change such an odinance; for, first it is complained of as a sinne, for the people to change Gods ordinance, *Esa.* 24. 5. The Jewish Church, in the time of Christ, and after, held it blasphemy to teach, that it was lawfull for Christ to change the customes of *Moses*, because they took (but mistook) him to be but a meere man. Secondly, if any but God have authority to change his owne ordinance immediately appointed by himselfe, then that authority is equall with Gods. But there is no such authority, nor ever was (Jesus Christ excepted) upon the earth: The whole Church, if gathered into one place, is of no such authority: And if unstable man could alter such an immediate ordinance of God, what stability could there then be in them? or what tie of our consciences?

2. All religious changes of every ordinance of Gods owne immediate institution hath ever beene immediate by God himselfe, and no instance can be shewed to the contrary in holy writ.

The Tabernacle was of Gods owne immediate appointment, *Exod.* 25. 40. when it was changed, and the Temple erected in stead of it; this Temple was of Gods owne immediate appointment. *David* minding to build it, and *Nathan* approving his intention (but without command from God) was after prohibited, 2 *Sam.* 7. 5. Neither left he it to the wisdome of *Salomon*, but the Lord gave the patterne, 1 *Chro.* 28. 11, 12, 19.

2 Sam. 7. 2, 3.

The

The first borne the Lord did chuse for himselfe; when the Levites were taken for them, it was of God himselfe, *Numb.* 3. 12.

The time of celebrating the Passeover, was the fourteenth day of the first month by God himselfe, *Exod.* 12. 6. which time durst not *Moses* dispense with, nor allow any other day for some to keep it, without Gods immediate warrant, *Numb.* 9. 8. 11. Times and seasons are in Gods hand, *Act.* 1. 10. *Dan.* 2. 21. therefore for the month *Tishri* he appointed *Nisan* for the first month of the yeare, *Exod.* 12. 2. And *Antiochus Epiphanes* (a type of Antichrist) is condemned for changing times, *Dan.* 7. 25. Thus wee see Gods ordinances, for places, for persons, and for time, being immediately appointed by God, cannot bee changed but by God. Therefore the seventh day, being the immediate institution of God, could not be changed into another day, as now it is, but immediately by God himselfe, even by Jesus Christ, who is God blessed for ever, *Rom.* 9. 5. who when he was come in the flesh, changed the place, *Joh.* 4. 20, 21. the Law, and Priesthood, *Heb.* 7. into the ministery of the Gospel: Priests and Levites, *Esa.* 66. 21. into Apostles, Prophets, Evangelists, and others, *Eph.* 4. The carnall worship into spirituall, *Joh.* 4. 23. Circumcision and the Passeover, into Baptisme and the Lords Supper; and that seventh day into this our Sunday, the Lords day.

Argument 9.

THe Lord of the Sabbath is the only Institutor of the Sabbath: But Jesus Christ is the Lord of the Sabbath, *Mat.* 12. 8. *Ergo* the only Institutor of it. Now for the better understanding of Christ his being Lord of the Sabbath, *we must know three things.*

1 *How he is Lord of the Sabbath*, and that is, as he is God-Man, and Man-God; for it is said in the Text, The Sonne of man is Lord of the Sabbath.

2 *Whence he hath this Lordship*; even from God his Father, who hath given him the Kingdome, all power in heaven, and in earth, *Mat.* 28. 18. delivering all things into

his hands, *John* 13. 3. and 3. 35. *Luk.* 10. 22. having committed all judgement to his sonne, and made him both Lord and Christ, *John* 5. 22. *Act.* 2. 36.

3 *How long he holdeth this his Lordship*, Rule and Dominion, even till the consummation of all things, till God be all in all, never laying it down untill all things be fulfilled, 1 *Cor.* 15. 24. 28.

Therefore is he yet the Lord of the Sabbath, the Sabbath is his till the worlds end, and hee retaineth his right still therein; his right in the fourth Commandement, which right must bee shewed, either in retaining of the seventh day, on which God rested, and to which the Commandement was accommodated till his second comming by the change of it, or in his substituting another day in steed thereof.

But we see that seventh day altered, and therefore hee sheweth himselfe Lord of the Sabbath, by appointing this his day; for else should the other have remained under the Gospel, or if not, then no other being ordained in its steed by him, he had lost his Lordship over the Sabbath, which here he challenged a right in, and still keepeth untill his second comming.

Argument. 10.

TEnthly and lastly, to these reasons, may be added the judgement of the Parliament, the representative body of all this Kingdome, with his Majesties royall assent in the first yeere of his happy raigne (which is this) *That the keeping of the Lords day holy, is a principall part of the true service of God*; which words are an acknowledgment that the Lord was the Institutor of the Sabbath: for it is no service to God, much lesse a principall part of his service, for that may be mans will-worship, but cannot be service unto God, unlesse hee himselfe bee the Institutor and Authour of it.

CHAP.

CHAP. XI.

Of some Objections which may bee made against it, answered.

Object. 1.

IT is not commanded in the New Testament, *Ergo*, hee instituted it not.

Ans. 1. If it were not, yet might hee bee the Institutor of it, by his resting, blessing, and observing the day, as his Fathers resting, and blessing the seventh day, was his institution of it, as is proved in the first Treatise.

2. I have shewed, that Christ gave Commandements of the things pertayning to the kingdome of God, whereof the observation of this day is one. And therefore hee gave Commandement concerning this day.

Object. 2. It is not expresly commanded.

Answ. 1. This objection is made before, to which I have in part answered.

2. I answer further, that our book of Homilies telleth us againe and againe, that there is expresse Commandement for it: The Authors of this book say there is; The Objectors say there is not: set one against the other. To the book all the Ministers in the Church of England have subscribed, but not to this Objection against it. In Homily of Prayer.

3. I answer, there is in the New Testament no formall expression of any of the other Commandements of the first Table, neither of the first, nor second, nor third, because they stood in force, and therefore no need formally to expresse them: no more need was there for any such expression of this.

First, because the fourth Commandement stood still in force, as well as the rest: for first, Christ did challenge Lordship over this fourth Commandement, in his assumed humane nature, *Matth.* 12. 8. to shew that in his state of humiliation, hee lost not his authoritie over it: Secondly, because the changing of the seventh day into another day, was

was not the taking away of the fourth Commandement, but only the accommodation of the same Commandment to our Lords day, for the continuation of it still. For if the fourth Commmandement bee not observed in keeping of this our Lords day, then will it follow,

1 That either there is no fourth Commandement, and so not ten Commandements, which number hath bin observed without addition, or diminution, to this day, the space of 3221 yeeres in Gods Church, both of the Jewes, and of the Gentiles: or else if it be one of the Tenne, as God gave it, *Exo.*20. for one of them, then have we lived in sinfull neglect of this Commandement now this 1600 yeeres.

2 It will follow that Christ hath lost his Lordship of it, or suffered one of his Fathers Commandements to be carelesly neglected; neither of which may bee granted without indignitie offered to Christ, and his truth:

3 That Christ had not come to fulfill, but to destroy the Law, contrary to *Matth.*5.17. for if he neither kept the former day, but took it away, nor ordeined certainely in the roome of it another day, he had destroyed this Law.

4 It also will follow, that the Sonne should not be honoured of all men as they have honoured the Father with the fourth Commandement, and with a set day by his appointment for his publick worship and solemn service: But all men should honour the Son, as they honour the Father, *Ioh.*5.23. And therefore with this fourth Commandement, and with a set day by his appointment for his publick and solemne worship and service should he be honoured.

Object. 3. The taking away of the seventh day appointed by God, disanulleth the Commandement it selfe.

Answ. Not so, for we must wisely understand and discerne betweene the substance of the Commandement, and circumstance; between the substance of the Commandement it selfe, and the accommodation thereof unto a day: The Commandement is, *Remember the Sabbath day to keep it holy*: This only is the Commandement, so by *Moses* it is cleare (note it well) in *Deut.* 5.12.

See the other Treatise,

The application and accommodation of the Commandement

ment was unto the seventh day, which day may be taken away, as not of the substance, but a circumstance of the Commandement of the Sabbath & rest day, applyed unto that seventh day, and yet the Commandement be still of force: As for example in the accommodation of another precept thus;

Honour the King, 1 *Pet.* 2. 17. This is a Commandement, whosoever is King: The accommodation of that may be thus: *Saul* is King, this is not of the substance of the Commandement, yet while *Saul* is King, we are commanded to honour King *Saul*, but in time *Saul* is taken away, nevertheless the Commandement, *Honour the King*, is of force to another person in his stead, as *David* succeeding, the Commandement is, honour King *David*. The same Commandement which bindeth me to honour the King, bindeth me to honour *Saul* while he is King: And when *Saul* is taken away, and *David* appointed in his stead, I am bound by the selfe same Law to honour *David*.

Even so is the accommodation of this fourth Commandement, *Remember the Sabbath day to keep it holy*: this is the Commandement what day soever it be applyed unto. The accommodation is, the seventh day is the Sabbath day to keep it holy: this the Commandement doth binde us unto, as long as the day is unchanged and not taken away: But the day being altered, yet the Commandement abideth, and is of force, when another day is appointed in its roome, as is now our Lords day. And therefore the Commandement is, *Remember the Lords day to keep it holy*.

From whence here note, that as the taking away of *Saul* took not away the Commandement of honouring the King, and *Davids* comming in *Sauls* stead held up the practice of the same Commandement: Even so the taking away of the seventh day took not away the authoritie of the fourth Commandement, and the bringing in of the Lords day in stead thereof, holdeth up the practice of it, and by it we are bound to observe this day, as the Jewes their day: And therefore may we pray as our Church teacheth us:

Lord have mercy upon us, and incline our hearts to keep this Law: And that without any Judaizing at all.

CHAP. XII.

That this day cannot be changed.

WEe have heard how that the day is of a divine institution, and therefore is not subject to alteration by man: The Church, saith our learned Doctor *Fulk*, hath no authority to change it; so holds Master *Perkins*: Bishop *Lakes* speaking of Christs resurrection giveth this reason, saying, *as no man can change the work to another day, so no man can therefore change the day: This is an undoubted rule in Theology*, saith that learned man.

On *Rev.* 1.10.
In Cases of Consc. *ca.* 16.
In his *Thesis.*

2. What honour and dignity the Holy Ghost giveth unto a day, cannot by the authority of man be taken from it, to put it upon any other day: but the first day of the week hath by the holy spirit this superscription set upon it, *The Lords day*; therefore it is not alterable by any, to any other day, to call that the Lords day.

3. If the Church can change it, then hath the Church authority to weaken the grounds on which the observation of the day was first setled, but that she hath not; or else can bring better reasons for the alteration, else it were folly to alter it: but there never was hitherto, nor now is, nor ever shall be, any such reason to alter the day, as there was for setling of the day (to wit) the blessed resurrection of the Lord Jesus; of the excellent glory of which work yee have heard before: Therefore the Church cannot change it into another day.

4. Whosoever changeth one thing for another, in matters of an high nature, must have equall power with the first Institutors, or receive authority so to do from them: But the Church hath not such authority in her selfe, or by delegation from either Christ, or from his Apostles: And therefore cannot change the day.

5. It hath beene ratified by many Synods, by ancient Councells, by Imperiall Constitutions, and Edicts of Kings, est ablished

eſtabliſhed by the Lawes of Kingdomes and Countreys, as it cannot be altered.

6. The long continued cuſtome of obſerving it, from the firſt day in the Apoſtles time by the whole Primitive Church, and by all Chriſtian Churches ſince in all ages, for theſe 1600 yeares without any gain-ſaying, maketh it unalterable, it being obſerved upon ſuch grounds, as is before mentioned.

To conclude, to what purpoſe is it for any now to hold the change thereof, when never from the beginning, there was ever any one particular Church, any Synod, or Councell, or any Orthodox writer in ancient times, attempted it; Nor ever durſt any power on earth goe about it. But all the holy Fathers, and piouſly learned have with free conſent endeavoured the ſetling and honouring of this day, as may appeare in their writings and praiſes of the ſame, as ſhall be manifeſt in the next chapter.

It is not therefore changeable, either abſolutely or practically; *nor have Chriſtians at any time*, ſaith Biſhop *White, judged it reaſonable or convenient to alter ſuch an ancient and well grounded cuſtome, which is commonly reputed to bee an Apoſtolicall tradition.* To this let me adde in the laſt place, the judgement of that reverend Authour of the *Antidote*; *That ſeeing the obſervation of the Lords day hath beene confirmed by ſo many Conſtitutions Eccleſiaſticall and Imperiall, and hath withall continued with ſuch uniforme conſent through the whole Chriſtian world for ſo many ages, ever ſince the Apoſtles times, the Church (not to diſpute what ſhe may or may not doe* ex plenitudine poteſtatis *) ought not to attempt the altering of it to any other day of the week.*

CHAP. XIII.

Of the honourable esteeme of this our Lords day, and that it is to be preferred before all other festivall dayes.

THere be many reasons to manifest the honourablenesse of this day, and to preferre it before all other Festivalls.

1. The blessed Apostle hath exalted it with the glorious title of the Lords day, *Rev.* 1. 10. The Lord Christ his day, as Bishop *White* speaks, *a title proper and peculiar to it*; *Now things and persons named the Lords, are sacred and venerable*, saith he, *in the highest degree*: which day was generally and religiously observed of all Christians. And albeit the Apostles took advantage to goe and teach in the Jewish Synagogues upon their Sabbath, yet (saith Doctor *Pocklington*) for which he citeth *Eusebius* and *Ignatius*; *the blessed Martyrs in the Primitive Church, by the doctrine and example of S. Paul and the Apostles, so unfeignedly abhorred the observation of the Jewish Sabbath, that they esteemed the observers thereof, and the contemners of the Lords day, the very sonnes of perdition, and enemies of our Saviour, and sellers of Christ*: So dis-regarded they the one, and honoured the other.

Page of his book 208.

Page 11. of his Sermon.

2. The ancient Fathers and others have given it tearmes of honour. *Justine Martyr* called it *Sunday*, as many others after him, no doubt, as the chiefe of dayes, as the Sunne is the most glorious to our eyes above all other planets. In *Cod. Just. lib. 3. tit.* 12. it is called *venerabilis dies Solis*, the venerable and much honoured Sunday, as Bishop *White* expresseth it. *Ignatius* the Martyr, who lived at least thirty yeares in the dayes of S. *John*, and was his hearer, calleth the day, *the Queene and Paramount of dayes*: Eusebius calleth it, *the principall and the first*: S. Chrysostome, *a royall day*: Greg. Nazian. saith it is *higher than the highest, and with admiration wonderfull above all other dayes*: S. Basil, *the first fruits of dayes*: Chrysologus, *the primate of dayes*: *A*

In Orat. ad *Anton.*

Against *Brab. page* 197. *Ad Magnes.*

See the quotation of these in B. *White pag.* 209.

day

day above all other dayes to be esteemed, saith *Bellarmine* and *Stella*. The Councell at *Matiscon* held it the day of our *new Birth*: *Durand* saith, *Dominica dies primatum obtinet, & major est inter alios dies, Rational. lib. 7. de festivit.* Thus we see it honourably graced with very high titles, which no other Festivall reached unto.

Tom. 1. *de cult. sanct. cap.* 10. 11. *lib.* 3. On Luke 14. *fol.* 11. *cap.* 6.

3. The observation of this day is not only of Protestants, but also of Papists, held to be *de jure divino*, and give reason for it, as is before manifested: But no other holy day so held, by any learned Protestant, in any reformed Church.

4. Easter day; that so esteemed high day, about the observation whereof in former times there was such contention (when the consent for the Lords day was universally agreed upon unanimously ever) yet for the more honour to it, it was ordeined to be celebrated on the Lords day only, as we finde it to be observed to this day.

5. Though the often returne of this our Lords day weekly, maketh vaine people lesse to esteem it than other dayes which fall more seldome; yet the truth is, in the judgement of the wise, this day receiveth the more glory and honour: For by being our weekly holy day, it commeth in stead of the Jewish Sabbath, by the equity of the fourth Commandement, and it is for the great honour of our Lord Jesus, by the upholding of his Lordship still over the Sabbath; betweene which and our weekly Sunday, there is an analogy and proportion, as Doctor *Heylin* acknowledgeth at large: which is not so in any other Festivall among Christians. Page 11.

6 It hath had the start before all other holy dayes, to be first honoured with Christian publick meetings, holy Convocations and Assemblies, *Act.* 20. 7. 1. *Cor.* 16. 2. and 11. 20.

7 It was the first, for the better observation whereof, that had Imperiall Edicts to grace it, and in those Edicts, for restraint of work upon other holy daies, yet the cheifest care was for the Honour of this day, as doth appeare by this Clause, *Maxime in dominicis diebus*, on the Lords dayes most specially: For, saith Doctor *Heylin*, *the Emperours* *In Serm. de tempore* 251. Page 98. 102.

and Prelates had the same affections, both sorts earnest, to advance this day above all others. The Emperour *Leo*, saith he, also by two severall Edicts made it singular above other Festifalls.

Lastly, our Church in *Canon* 45 preferreth it above all other holy dayes in this, that licensed Preachers are inioyned to Preach either in their own, or in some other Church every Sunday, which order is not taken for other holy dayes.

Thus wee see this day to have the preheminence above any other, and indeed, it hath before others antiquity, the authority establishing it is divine, the certainty of the day is without alteration, and the unity of judgement, with so full a Consent of all sorts, in all ages, as may well perswade us, to give it the glory before any of the rest of the Festivalls; which to equall with it, is void both of reason, and religion; as all that which hath been said, sufficiently proveth.

CHAP. XIV.

This day is to be kept holy, and the whole day too.

AN holy day is to be kept holy, none will deny it. Our Lords day is an holy day and an high holy day too, before all other, as in the former chapter is proved: and therfore to be kept holy; which very tearm of holy, challengeth a separation of the day unto holy uses; as Gods holy daies all of them in the old Testament were observed, and imployed in holy duties, as the Scriptures tell us: the end of the weekly Sabbath, was to keep it holy, as the very Commandment sheweth, from the mouth of God himselfe, *Exo.* 20. 8. *Remember the Sabbath day to keep it holy:* and *Moses* the Interpreter of the Law, in *Deut.* 5. 12. saith the same: And our Lords day being our Christian Sabbath in stead thereof, should be kept holy: We keep holy the Lords day, saith, *Dionysius*, who lived in *Anno.* 175. Our King, and whole State, in a Statute, hath delivered this, as is before noted; *That*

In an Epist. to *Soter*, Bishop of *Rome.*

it

it is a principall part of true service unto God, to keep holy the Lords day: Our Church in the Homily teacheth us, *That Gods obedient people should use the Sunday holily, and carefully keep the day in holy rest and quietnesse, both men, women, children, servants, and strangers, as they have ever done from the Apostles dayes. That the Primitive Churches, Fathers, and Christian Princes did in their severall times alwayes observe, and cause to be observed the Lords day with all holy solemnity and godly reverence:* read the many learned Authours avouching the same, quoted for this by Master *Sprint* in his book of the *Christian Sabbath, pag.* 18. To this effect speaketh Bishop *White*, cited before in chapter 9. affirming, *that the Primitive Fathers and their Successours did universally maintaine the religious observation of the day:* That it is to bee kept holy, there bee none of sound judgement will deny it.

But the question is, how much of the day is to be set apart unto God? The wisdome of God, which in mans best reason is most worthy to be our direction, appointed a day for the celebration of the Sabbath: we ought to rest *the whole day*, say the Fathers in a Councell at *Nice*. S. *Chrysostome* in 3. Hom. on *John*, exhorts to destinate the day *wholly* to divine imployments. The Divines in *Ireland* have held the Lords day to be *wholly* dedicated to the service of God. And was there ever any thing counted holy, as set apart for holy uses, which was not wholly sacred? The Temple was holy, was it so in part, or in the whole? Set-Festivalls were holy the whole day. King *Edgar* and *Canutus* enacted by their Lawes, that the Sunday should bee kept holy from Saturday at noon, till Munday morning. *Charles* the great, ordained to have it kept from evening to evening; so zealous were those Princes in those times, for the observation of this day to the honour of Jesus; they held not the whole day too much. S. *Augustine* in his Sermon *de tempore* 251. and one *Leo* the Bishop of *Rome*, who was made Bishop there in *Anno* 440. almost full 1200 yeares since, reckon the Saturday Eve a part of the Lords day. And Doctor *Heylin* citeth also a Synod held at *Friuli*, in *An.* 791. that

Exod. 20.

Fox Acts and Mon. *fol.* 644. *Edit.* 1610. *fol.* 715. *Bochel de Decret. Eccleſiæ Gal.*

See Doctor *Heylin Hiſt.* 119. in 2 part *ca.* 5.

that all Christians should with all reverence and devotion honour the Lords day, beginning on the Evening of the day before, at the first ringing of the bell. Hee telleth us also how S. *Jerome* relateth, that the Monkes in *Egypt* designed the Lords day *wholly* unto prayers and reading of holy Scriptures. Master *Brerwood* confesseth, *That it is meet, that Christians dedicate the day wholly to the honour of God; that we should not bee lesse devout in celebrating the Lords day, than the Jewes in celebrating their Sabbath: Because,* saith hee, *the obligation of our thankfulnesse is more than theirs:* Therefore hee wisheth that it were most religiously performed with attendance to holy devotion.

Calv. on Deut. *cap.* 5. *vers.* 12. 13. 14.

This day (saith *Calvin*) *is wholly to bee dedicated to him, and it is necessarie, that so we may intend wholly to the minding of Gods works, and bestow the day in praysing and magnifying Gods name: wee have no cause* (saith hee) *to grudge the giving of one day to him, seeing hee leaveth us six for one.*

Let any man give a reason, if they give any part of the day to Christ, why they should not think him worthy of all the day? Is it too much for him, and whole six little enough for our selves? If wee will take a part from him (for the whole none will, except they be worse than Jewes and Pagans in observing their dayes) which part is it? not the morning, for when shall we begin then to serve him? Not the ending of the day; for why, are we weary of well doing? shall wee begin in the spirit, and end in the flesh? A liberall friend that hath seven pounds in his hands, and giveth me six of them freely, owing me nothing, to imploy the seventh for him; If I should grudge to bestow it wholly, and take without leave any part of it to my selfe, were I not most ungratefull? Againe, every holy thing is holy unto the Lord, and is it not sacriledge to robbe God either of the whole, or of part? Lastly, let us consider this, that hee which willingly gives not God all, would give him none at all, if it were not for by-respects, more than conscience of duty. For conscience will binde to give the whole, where all is due, as well as a part of the due. Therefore God

Gal. 6.
Gal. 3. 3.

com-

commanding a day, and an whole day, as he giveth us six whole dayes, so let us afford him his owne day, and that wholly.

CHAP. XV.

How this day is to be kept holy, morally, as the ancient Sabbath was kept.

FOr the better satisfaction of moderate minds, and to cleare this point, let us consider how the ancient Sabbath was kept morally, how our Lords day was kept in the time of the holy Apostles, how to be kept by the stablished authoritie of our Church, and how Emperours, Kings, Councels, Synods, Fathers, and others would have it kept, yea God himselfe from profane pollutions.

Concerning the first, the ancient Sabbath was kept in rest and in the employing of that rest unto religious duties; which what they were, see at large in the other Treatise, *Section* 25.

For the Ceremoniall and Leviticall Services on that seventh day, they are abrogated; so all the Jewish superstition, brought in by mens vaine Traditions, are condemned, likewise those accessorie precepts for the more strict rest on that day, belonging only to the Israelites for a time, are taken away and doe nothing concerne us, and are not to be imitated of us. But the ancient people of God are to be followed of us, as farre as the fourth Commandement bindeth us in the naturalitie thereof, in the spiritualitie, and in its morallitie, as the holy people of God then kept it, in such common duties, as wee are, as well as they were bound to performe for Gods service, and for the benefiting of their owne soules, in the use and exercises of his heavenly ordinances on his holy day. This is farre from any Judaizing at all, so much laid in the dish, and reproachfully cast upon many in these times, but without cause at all: if the matter be well

weighed, and they rightly understood, as it were to bee wished.

Their Service was both in the forenoone, and in the afternoone every day, *Num.* 28. 3. *Exod.* 29. 38. then much more on the Sabbath day: For in the morning of their Sabbath, they had the Service in the Tabernacle and Temple, and their Sacrifices doubled. *Num.* 28. 9. and also burning of incense in the morning, *Exod.* 30. 7. So in the afternoone both Sacrifices and burning of incense, and thus every day continually, *Exod.* 29. 38. & 30. 7. 8. To this *David* alluded in *Psal.* 141. 2. This afternoone Service was about three a clock, and called the ninth houre of Prayer, *Acts* 3. 1. what time the godly used to pray, *Dan.* 9. 21. and which *Eliah* observed in the offering of Sacrifice, 1 *King.* 18. 29. and we read while the incense was offered, the people were devout in their prayers, *Luk.* 1. 10. Preaching was also in the Temple, for there Christ preached, *Matth.* 26. 55. *Mark* 12. 25. *Luk.* 19. 47. *John* 7. 28. of which, as of any strange thing, the chiefe Priests and the Elders did not aske him, but of his authoritie so to doe, *Matth.* 21. 23. *Luk.* 20. 1. 2. And into the Temple early in the morning, came hee to teach, *John* 8. 2. and the people to heare, *Luk.* 21. 38. whither the Jewes alwayes resorted, *John* 18. 20. Here also the Apostles preached, *Acts* 3. 1. 12. & 5. 21. 23. 42. And in this place, no doubt was it, in which the Scribes and Pharises sate to teach the people, *Matth.* 23. 2. It is most certaine that on the Sabbath day in the Synagogues, there was constant reading and preaching, *Acts* 15. 21. & 13. 27. In the morning, Christ went in to preach, *Mark.* 6. 2. in other places it is not so evident what time it was, whether in the forenoone, or afternoone, when hee came into their Synagogues, *Mark.* 1. 21. *Luk.* 4. 16. & 13. 10. nor what time of the day the Apostles went into the Synagogues, *Acts* 13. 14. & 14. 1. & 17. 2. 10. & 18. 4. 19. nor is it certain, whether they did depart home a while, and came againe; It may be they held out from the beginning to the ending, and to the breaking up of the Congregation, as it seemeth probable in *Acts* 13. 43. so *Nehe.* 8. but it

is

is certaine that upon their dayes of fasting, they did hold out and continued together, from the beginning to the end, *Nehem.* 9. 3.

Whatsoever they did for the time, they holily begun their Divine exercises with a blessing, *Nehe.* 8. 6. and ended with a blessing, *Num.* 6. 23. 26. *Lev.* 9. 22. 23.

CHAP. XVI.

How our Lords day was kept in the Apostles dayes and the Primitive times.

THe Lords day being known to bee an holy day, and to be kept holy, the Church rested on this day, for performance of religious and Christian duties, as Doctor *Heylin* acknowledgeth. Histo. *pag.* 95. part. 2.

There was an assembly of Christians, they came together, saith the Text, *Acts* 20. 7. who came together? *the whole Church*, 1 *Cor.* 14. 23. whither? *into some one place*, 1 *Cor.* 11. 20. & 14. 23. for then they had no Temples, but met together where they conveniently might: when, and on what day did they assemble together? *On the first day of the weeke*, as *Luke* telleth us, *Acts* 20. 7. and the *Syriack* translation of the 1 *Cor.* 11. 20. hath it *in die Dominico*: Of this *Just. Martyr* beareth witnesse; *upon the Sunday all of us assemble in the Congregation, all that abide in the Cities or about in the fields, do meet together in some place: Coimus in Cœtum & Congregationem*, saith *Tertul.* on the Lords day he meaneth: *Cyprian* telleth us, that the Sunday was the day, wherein they met together. So Saint *Augustine* also enformeth us; we Christians assemble with much diligence on the Lords day, saith *Clemens, Rom. const. it. Apost. li. 2. ca.* 36. Into this Congregation would some Gentiles come sometime, 1 *Cor.* 14. 23. and none professing Christ might forsake it, *Heb.* 10. 25. Thus wee see clearely without doubting from Scriptures, and Fathers, when and where Christians met to worship Christ. In Apol. 2. In Apol. *cap.* 39. with *cap.* 14. & 16. *Lib.* 2. *Epist.* 5. *de Civit. Dei. l.* 22. *cap* 8.

Being met together, let us see what was done in the Congregation.

1. *For Prayer.*

THey prayed together, thus we read of them in the first Congregation after Christs Ascension, *Acts* 1.14.24. so afterwards, *Acts* 4.23.24. & 16.13. For prayer was one part of their Divine Service mentioned in *Act.* 2.42. The Apostles were much addicted to prayer, as well as preaching, *Acts* 6.4. and they and the Christian beleevers were frequent in it, as occasions were offered *Act.* 16.16. & 8.15. & 1?. 3. & 20. 36. & 12.5. 12. To the performance of this dutie with thanksgiving they were exhorted, 1 *Tim.* 2.1.2.

2. *For Reading.*

THere was reading of the Scriptures, of the Apostles writings, by the Apostles command, *Col.* 4.16. a charge by the Lord, 1 *Thes.* 5.27. and the Apostles decrees, *Act.* 15.30.31. They met together, saith a Father, *To heare the holy Scriptures rehearsed:* In the Congreation, saith *Just Martyr*, *the Records of the Apostles and the Writings of the Prophets are read, and other Scriptures* saith Origen, *by the Apostles appointment*, at the reading whereof all were silent and attentive as S. *Augustine*, telleth us.

Tertul. Apol. *cap.*39. In Apol. 2.

*In Ios. Hom.*15 *In Civit. l.*22. *c.*8.

3. *For Preaching.*

THere was also preaching in the Congregation: S. *Paul* on the first day of the week, when the Disciples came together preached unto them, *Acts* 20.7. The Apostles in this spent their strength, *Acts* 5.42. and S. *Paul* exhorteth to this in vehemence of spirit, and with a thundring charge, 2 *Tim.* 4.1.2. Of this speaketh this same Apostle in 1 *Cor.* 14. and giveth order for the use of mens gifts in the Congregation; The preaching then was with *reprehension*, with *exhortation*, 2 Tim. 4.2. *admonition*, Act. 20.31. *with convincing of errours*, Tit. 1.9. *with consolation*, 1 *Cor.* 14.3. *The matter* was the word *Acts* 13.5. & 14.25. & 17.13. *Rom.* 10.8. 2. *Tim.*

Tim. 4. 2. *The manner* was, not with entising words of mans wisdome, but in the demonstration of the spirit, and power of God, 1 *Cor.* 2. 4. 5. *The end* for conversion, *Act.* 26. 18. 20. and to save men, *Act.* 11. 14. Of preaching, and making a Sermon on this day, speaketh *Just. Martyr*, and Saint *Augustine* in the fore cited places. *When the Sermon was done, they sent up their prayers unto the Lord*, saith, *Justine Martyr*.

4. *For receiving of the Sacraments.*

ON the first day of the week, or Lords day, they received the Lords supper, *Act.* 20. 7. They came together to break bread, saith the Text: So did the *Corinthians* come together to receive the Sacrament, 1 *Cor.* 11. 20. This *Just. Martyr*, also certifieth us of, and S. *Augustine*, in the Primitive times, it was administred every Sunday.

Apol. 2.
Epist. 118.

5. *For Psalmes.*

THey in the Congregation sang Psalmes, so the Apostle intimateth to us, 1 *Cor.* 14. which as they might learne from the ancient people of God, as is observed in the former Treatise: so from our Saviour and his Apostles, who sang a Psalme when the Passeover was received, and the Sacrament instituted and administred, *Mark.* 14. 26. *Plinie secundus* in an Epistle to *Traian*, maketh mention of Christians singing of Hymnes, when they met together to worship Christ before day: How comfortable singing of Psalmes bee, when men sing with understanding, and with the spirit, as they ought, 1 *Cor.* 14. 15. we may see by *Paul* and *Sylas* singing Psalmes in prison, *Act.* 16. 25.

6. *For care of the poore.*

THe true Church of Christ had ever care for the poore, from the very first Plantation, as we may see, *Acts* 2. 45. and 4. 34. And for this purpose were Deacons appointed, *Act.* 6. The Apostles gave a charge for to remember the poore, *Gal.* 2. 10. and Saint *Paul* took order for the collection every Lords day, 1. *Cor.* 16. 2. which Saint *Chrysostome* speaketh

Chrys. Hom. 43. *on* 1 *Cor.*

speaketh much of: And this continued in the Christian primitive Congregations: They made collections for the widdowes (of whom care should ever be had, *Act.* 6. 1. 1 *Tim.* 5. 3.) for the fatherlesse (as religion teacheth *Iames* 1. 27) for the sick, poore people, captives, exiles, and strangers, which came from farre, as *Iust. Martyr*, witnesseth.

Iustin. Martyr. Apo. 2.

7 *For Excommunication and Ordination.*

UPon just cause on this day, when they did meet, the sentence of Excommunication was pronounced against some, which were very notorious offenders, 1 *Cor.* 5. 4. 5. On this day it was thought most proper for investing men with holy Orders, for that the holy Ghost descended upon the Apostles this day, and there gave us, as it were, this celestiall rule, that on this day alone we should conferre spirituall Orders, *in quo collata sunt omnia dona gratiarum*, All spirituall graces are conferred. And it was appointed, that such men, as were to receive Ordination should continue fasting from the Even before, that spending all that time in prayer, humbling themselves before the Lord, they might be the better fitted to receive his graces.

Leo. Mag. ad Dioscorum Episc: Alex. Epi. 41. *cap.* 3. See *Tertul.* Apolog. *Origen* and others cited by Bish. *White, pag* 214. See Dr. *Heylin* Histor. part. 2. *p.* 113.

8 *Of their Love-Feasts.*

DIvine Service being ended, Christians observed a Love-Feast, or feast of charity, where all the rich and poore sate downe promiscuously together, recreating themselves with godly conference, and singing of Psalmes, which as *Tertullian* saith, did admit of *Nihil vilitatis, nihil immodestiæ*, and at what time he saith, *non prius discumbitur, quam oratio ad Deum prægustetur.* Of this speaks also S. *Chrysostome*, *Omnes, commune inibant convivium pauperibus, & qui nihil habebant vocatis & omnibus communiter vescentibus*, S. *Paul* toucheth upon these Feasts, 1 *Cor.* 11. and S. *Jude* verse 12. and this came, as there wee finde, to be abused even in the Apostles dayes. Wee may Learne of S. *Paul* (who was a pattern to them, no doubt, in the end and breaking up of the Congregation) that they departed with prayer, as he did, *Acts* 20. 36.

Apolog.

9. *Of what was done when the Congregation was broken up.*

WHen the publick service was ended, S. *Paul* went into an house where hee was invited, and there prayed, *Acts* 16. 16. Such no doubt, as were well minded, as the *Bereans*, searched the Scriptures concerning the things taught them, *Act.* 17. 11. But for this the Fathers tell us what people ought to do. Saint *Ambrose exhorted the people to be conversant all the day in prayer, or reading, or if any could not read that he should labour to be fed with conference.* Saint *Chrysostome*, on *Joh.* 3. *Hom.* was offended with the people that then did not meditate on the word heard, who was earnest with them, *that presently upon their comming home, they would take the Bible into their hands, and make rehearsall with their wives and children of that which had been taught them out of the Word of God.* But let us come to that which *Iustine Martyr* saith, and *Tertullian, when they were departed out of the Congregation they ever remembred one another of those things which they had heard.* They went not, saith *Tertullian, in Catervas Cæsionum neque in classes discursationum, nec in eruptiones lasciviarum, sed ad eandem curam modestis, & pudicitiæ, ut qui non cænam cænassent, quam disciplinam:* from this Fathers speech we may observe. First, That the Love-feast was a supper, they abode then in the assembly late in the afternoone: Secondly, That at that Feast, in the afternoone, as may be gathered from Saint *Augustine*, and Saint *Basiles* words they had care of Modesty and Chastity. Thirdly, That they received instruction for their souls, as well as food for their bodies. Fourthly, Being departed from the Congregation they took heed, not to goe into the route of Swash-bucklers, nor into the Company of Ramblers, such as did run up and down, hither and thither, nor into the breaking out of the wanton and Lascivious sort. But Fifthly, they had care of the like modesty and chaste behaviour out of the Church, which they shewed, when they were in the Congregation. Thus the primitive Christians kept the Lords day: And if credit may be given

Ser. 33. *tom.* 3. *pag.* 259.

Apol. *ca* 30. 39. *pag.* 692.

to

to that, which *Theodoret* writeth, as Doctor *Heylin* cyteth him, of the Festivalls in those times above 1200 yeeres agoe, how they were *Modestæ, Castæ, Temperantia plenæ*, performed with modesty, and great sobriety, (not as the Festivalls of the Gentiles in excesse and riot) and also *were solemnized with spirituall Hymnes, and religious Sermons, and that the people used to empty out their soules to God in fervent and affectionate prayers, not without sighes and teares*; what may we think then of such godly Christians, but that they devoutly and with high reverence observed the Lords day, so much to be preferred before Festivalls, as hath been before declared, in Chapter thirteenth? Hear what *Durand* saith, *in Rational. lib. 5. de vesperis*, who telleth us of the Evening meetings, wherein they did conferre of the holy Scriptures: His words are these, *Postremò notandum est, quòd religiosi ante Completorium permittunt collationem, quæ à sanctis patribus originem traxit, qui dictis vesperis convenire, & de Scripturis sacris conferre solebant ad instar Operariorum ad recreationem, ad invicem confabulantium, ideoque tunc vitas, vel collationem Patrum, quæ potius sunt ad recreationem & delectationem legunt, & Eruditiores, si dubium occurrerit, interrogant.*

CHAP. XVII.

How our Church would have our Sunday kept holy.

OUr Church hath taken order for the keeping holy of the Lords day: For the better understanding whereof, let us look into her certaine judgement evidenced by the undeniable Records established by the supreamest Authority, and subscribed unto by all the Clergy of *England*.

The first is the book of Common Prayer, confirmed by Act of Parliament.

1. It maketh our Sunday to bee observed for an holy day. 2. It appointeth our Assembling, and therein to performe holy duties: as First Prayer: Secondly, Reading the Scriptures:

Scriptures, Thirdly, singing of psalmes. Fourthly, Sermons, Fifthly, Collections for the poore. Sixthly, The administration of the Sacraments. Seventhly, Prayers at the departure. 3. And that the day may be well observed, it ordereth this meeting both for the forenoone and afternoone: calling the one *Morning prayer*, for that it must begin in reason betime and the other *Evening prayer*, because it must bring the evening with it: So the times of Service should hold us (but for the intermission betweene) from the morning, untill the evening. 4. It ordereth the Ministers distinctly to rehearse all the ten Commandments and the people kneeling, after every Commandment to aske God mercy for their transgressing of the same, and grace to have their hearts inclined to keep every one of them, and to write them in their hearts. Now the Fourth Commandment by this rehearsall of ten, and by the peoples prayer (except the Minister mocke the people and the people mocke God, and that by imposed duty from authority, which God forbid we should thinke) is acknowledged: Frist, To be a Law and Commandment of God, not onely heretofore, but now at this day. Secondly, To be one of the ten, which God himselfe spake. Thirdly, That it is a Law and Commandment upon us, that make this prayer: Fourthly, That we are bound to keep it: Fifthly That of our selves we cannot be inclined in our hearts to keep it, till God incline our hearts unto it. Sixthly, That we should have a joynt care together, to observe it from our hearts. Seventhly, That we are to acknowledge our selves transgressours of it, and stand in need to aske mercy of the Lord for the same. Eightly, That it is a mercy of God to encline our hearts to keepe it, and to write it in our hearts.

Now the Fourth Commandment requireth a day to be kept holy, as a Sabbath or rest day: and therefore by this prayer are we to acknowledge it a Law to us, and all bound in heart to affect it, and to keepe it, as the Lord hath commanded us.

The second is the Book of Canons or Ecclesiasticall Constitutions.

For the religious observation of this day by our Eccleси-

asticall Constitutions. First, All people are tied to resort to the Church. Secondly, Not to depart out of the Church during the time of service or Sermon without urgent cause: Thirdly, That before Evening prayer, Fathers, Mothers, Masters, Mistresses, should send their children, servants, and apprentices to be Catechised, to be instructed, and taught by the Minister for halfe an houre and more. Fourthly, All manner of persons within the Church of England shall celebrate and keep the Lords day commonly called Sunday, and other holydayes, as followeth.

Canon. 59.

Canon. 13.

1 *It must be kept according to Gods holy will and pleasure:* Here the Church telleth us where to begin, the principall guide must be Gods holy will and pleasure, which is to be searched after in his Word, from which if we swarve, and have not it for our rule and warrant in doing any thing on this day, we break this Canon.

2 *According to the prescribed orders of the Church of England,* which is there very piously set down in eight Particulars.

1 *In hearing the word of God read and taught*: so it is kept as a *day of instruction.*

2 *In private and publick prayer*: so it is an especiall *day of audience,* and putting up our petitions to God: first with our Families before we enter into the holy assembly, to prepare us the better for a blessing, and then with the whole Congregation.

3 *In acknowledging their offences to God:* so it is *a day of Humiliation* before the Lord, and suing out a pardon for the same.

4 *In an amendement of their offences*: so it is a *day of Reformation* of our evil lives, and sinfull courses.

5 *In reconciling themselves charitably to their neighbours where displeasure hath been:* So it is *a day of Reconciliation,* laying aside displeasure, and of charitable seeking peace one with another.

6 *In receiving the Communion of the body and bloud of Christ:* So it is *a day of Confirmation* of our faith in Gods blessed Covenant made with us in Christ, and a day of great consolation

consolation to behold visibly with the eye the greatest work that ever God wrought, and the greatest mercy that ever he did shew to poor sinners.

7 *In visiting the poor and sick:* so it is *a day of mercifull visitation*, and beholding of Christ in his poor and sick servants.

8 *And lastly in using all godly and sober Conversation:* So it is a day, for the expression of a good behaviour towards God and man, in all godly Conversation against prophanenesse in all sober Conversation, against Intemperance, Riot, and Revelling, Gluttony, and Drunkennesse, Lightnesse, and loose Carriage.

Thus we see how the *Canon* directeth us in an excellent manner to keep this day. Can there be either required, or better meanes used, than is here prescribed to keep from sinfull courses on the Lords day?

The third is the Book of Homilies.

In the Homily of prayer we are taught: First, *To assemble together solemnely having our hearts sifted and clensed from wordly and carnall affections and desires, shaking off all vaine thoughts which may hinder from Gods true service.* Secondly, *To be carefull to keep the day holily, and to rest from our labours at home, riding and journeying abroad.* Thirdly, *To give our selves wholly to heavenly exercises of Gods true religion and service.* Fourthly, *To have in remembrance Gods wonderfull benefits, and to render him thanks for them.* Fifthly, *To celebrate and magnifie Gods holy name in quiet holinesse and godly reverence.* Sixthly And lastly, besides laying aside the works of our callings the Homily exhorteth *to shun ungodlinesse, and filthinesse, pride praunceing prancking, pricking, pointing, painting or to be gorgeous and gay:* Likewise, *to beware of gluttony, drunkenesse, and other fruits* thereof mentioned; *to avoide also wantonnes toyish talking, and filthy fleshlines.* Thus we see, what a strict observation of the Lords day our Homily prescribeth unto us. It hath been the honour of our Church hitherto to outstrip all Christian Churches in the world in the sanctifing of the Lords day. Our Common prayer book, Canon, and Homily would hold us to it, if they had any authority over us.

CHAP. XVIII.

How Christian Emperours would have it kept, by their Imperiall Constitutions.

WEe have heard how the godly among the ancient people of God, kept their rest-day morally: How our day was kept in the Primitive Church: How our now present Church of England would have it kept holy. Now we come to the highest powers of Authoritie, abroad and at home, to learne how by them it should bee kept.

1 *Imperiall Constitutions.*

Euseb. de vita Constant. l. 4. c. 13.

CONstantine the first Christian Emperour, who thought the chiefest and most proper day for the devotion of his subjects, was the Lords day, declared his pleasure, that every one who lived in the Roman Empire, should rest in that day weekly, which is instituted to our Saviour, and to lay aside all businesses, and attend the Lord: who therefore forbade *keeping of Courts, sitting in judgement, and Artificers to use their trades*: *In Die Dominico, &c.* say Imperiall Constitutions, *the whole mindes of Christians and Beleevers should be busied in the worship of God.*

L. omnes ca. de feriis.

The Emperour *Leo* ordained, *that the Lords day should be kept holy by all sorts, and to be a day of rest.*

This Constitution reverend *Hooker* much approveth of, *Eccl. Pol. Sect. 71. pag. 385.*

It is our will, saith he, *according to the meaning of the Holy Ghost, and of the Apostles by him directed, that on the sacred day whereon we were restored unto our integrity, all men shall rest themselves and surcease from labour, neither the husbandmen, nor others putting their hands that day to prohibited worke: for if the Iewes did so much reverence their Sabbath, which onely was a shaddow of ours; are not we which inhabite light, and the truth of grace obliged to honour that day which the Lord hath honoured, and hath therein delivered us both from dishonour, and from death; are not we bound to keep it singularly, and inviolably, sufficiently contented with a liberall grant of all the rest, and not incroaching on that one, which God hath chosen*

for

for his Service: Nay were it not wretchlesse slighting, and contempt of all Religion to make that day common, and think that we may doe thereon as we doe on others?

This worthy Emperour would not have the dayes dedicated to the supreme Majestie, to be taken up with filthy pleasures, then much lesse the Lords day: for he highly advanced this day, and so honoured it, that if his birth day, or his inauguration fell upon this day, the solemnities thereof should be deferred to another day, upon danger of losse of dignitie, and confiscation of estate to them which should offend his will herein: He exempted this day from *executions, citations, entring into bonds, apparances, pleadings and the like.* *Cod. l. 3. tit. 12. de feriis & Iustin. li. 3. tit. 12.*

The Emperour *Theodosius* enacted *that* (faithfull Christian peoples mindes might wholly be bent to the Service of God) *the Cirques and Theators should bee shut up on the Lords day, &c.* and all publick shewes prohibited by *Gratian*, and *Valentinian*; *Nullus die solis spectaculum prabeat, nec divinam venerationem confecta solemnitate confundat.* They forbad arbitrating of causes, and taking recognizance of any pecuniary businesse on the Sunday, and that none should be brought before the Officers of the Exchequer. *Cod. Theod.* *Anno 384.*

For further honour to the Emperour *Leo* and *Anthemius*, who called the Lords day, the *religious day*, and held it to be so *honourable* and *venerable*; that they forbad all arrests, Law-sutes, and commanded all Advocates, and Criers to be silent, also Apparitours of every Judge were inhibited, nor had allowed them any pretext, private or publick, for doing their office on this day. *Iustinian Cod. l. 3. tit. 12. lex. de feriis.*

The Esterne Emperour *Emanuel Comnenus* decreed, that all accesse to the Tribunal should be shut up, and that no Judge should sit on any cause this day. *Anno 1174.*

Charles the Great, *in Anno* 789. published his royall Edict, saying, *we doe ordaine, according as it is commanded in the Law of God, that no man doe servile work on the Lords day, in works of Husbandrie, in dressing of their Vines, Plowing, making Hay, fencing Grounds, grubbing and felling Trees, working in Mynes, Building, planting Gardens, Pleading, Hunting, Weaving, dressing Cloth, making Garments,*

needle work, carding Wooll, beating Hemp, washing Clothes, shearing Sheep, but that they come to the Church, to Divine Service, and magnifie the Lord their God for those good things, which on that day he hath done for them.

This Great *Charles* forbad also *Markets, and Law dayes* on this day which was confirmed by five Conncels, which he caused to be gathered.

Thus we see the care of Emperours.

CHAP. XIX.

How it was to be kept by the Edicts of Christian Kings in this our Kingdome.

THe Kings in this Island of Great Brittaine, have from time to time shewed a religious care, concerning the observation of our Sunday.

In King *Ina's* raigne, *Anno* 688, 900 yeers since, a Master might not force his bond servant to work, if he did, the servant was freed, and the Master was punished, and was to pay thirty shillings; but if the servant wrought without his Masters commandement, hee should bee whipt, or redeeme his whipping with a price; and if a Freeman, to loose his freedome, or pay three pounds.

Cited by Bishop *White*, *pag.* 222.

King *Alured* and *Edward* his sonne, in a league, between him and *Gunthran* King of the *Danes*, in this land did prohibite all Markets, and other kinds of works whatsoever on the Sunday: The thing bought was forfeited, and to pay money too, and the servant working, being a Freeman, was to bee made a slave, or to redeeme himselfe: if a slave, then to be beaten, and his Master to answer, for causing him to work: None guiltie was to die on this day for his offence, but to be imprisoned till the day was past.

King *Athelstan* forbad buying and selling on this day, under a penaltie.

King *Edgar*, commanded every Sunday to be celebrated of every one from Saturday at three a clock in the afternoone, till Munday morning at break of the day.

King

King *Canutus*, ordained the observation of the Lords day, as King *Edgar* had done, from three a clock in the afternoon on Saturday till Munday: Hee also inhibited Markets, Courts, and publick meetings for civill businesse, hunting, and that every one should rest from worldly works.

King *Edward* the Confessor, would have none molested either going to the Church to serve God, or comming from it.

King *Edward* the Third, in his time the shewing of Woolls should not be made at the Staple on Sundayes, and on the solemne Feasts.

King *Henry* the Sixth, in his dayes, Fayres, and Markets, were forbidden, as an abominable injury and offence to Almightie God. Yea, it was held then by *John de Burge*, Chancelour of the Universitie of *Cambridge*, that the Sunday might be called the Sabbath as before I noted, for that we were then to rest from all servile work, arts mechanick, husbandry, law-dayes, markets, and to bee busied at our prayers, publick service of the Church, in Hymnes and spirituall Songs, and hearing of Sermons.

King *Edward* the Fourth, in his raigne were forbidden, as unlawfull games, *Dice, quoits, tennis, bowling; as also the selling of shooes, bootes*, nor *was it lawfull for Shoomakers to put upon the feet, or pull on the legges any shooes or boots on Sundayes*: In whose time it was judged, *That sale made on a Sunday of any thing, was not good, nor altered the propertie of it.*

King *Edward* the Sixth, it was in his dayes manifested by Act of Parliament, that the Sundayes were holy dayes, and other dayes there expressed, wherein Christians should cease from all kinde of labour, and apply themselves *only* and *wholly* unto holy works properly belonging to true religion, which holy works were to be called *Gods Service, whereunto such times and dayes were sanctified and hallowed* (that is to say) *separated* (marke it well) *from all profane uses.*

In Queen *Elizabeth* her reigne, this Statute of King *Edward* the Sixth was in use and practice: and the observation of the holy day was enjoyned by the twentieth of her Majesties

Majesties Injunctions, in the same words, with our now thirteenth Canon, which was taken out of that Injunction.

Thus farre for this Kingdome before the happy uniting of the two Kingdomes in one.

CHAP. XX.

How our late Soveraigne King James, *and now our King* Charles *would have it observed.*

Anno 1603. *May* 7.

KIng *James*, the learnedst King that ever this Nation had, at his entrance of his reigne, sent out his royall pleasure by Proclamation, in which we may observe; First, that hee calleth the day, againe and againe the *Sabbath day:* Secondly, the drift of the Proclamation was both *for the better observing of the day, and for the avoiding of all impious profanation of it:* Thirdly, that he forbad *Beare-baitings, Bull-baitings, Enterludes, Common Plaies, and other like disordered or unlawfull exercises or pastimes.*

After this in the Conference at *Hampton Court*, when that great Scholer Doctor *Rainold* desired a straighter course for the Reformation of the abuse of the Sabbath; there was found a generall unanimous consent thereto of the King, of the Prelates, and of that honourable Assembly met then in that place.

Furthermore when the Parliament was held, and a Convocation of the reverend Clergie the same yeere, the pious Canon before mentioned, agreeing almost *verbatim* with the Queenes Injunction, was then framed, for the keeping holy the Lords day with other holy dayes: Also in the selfe same yeere at the Commencement in *Cambridge*, as before hath been noted, a Doctor held this *Thesis*, *Dies Dominicus nititur verbo Dei*, and so determined by the Vice-Chancelour.

Lastly, as before in the raigne of Queene *Elizabeth*, so in King *James* his time, large Treatises of Celebrating the

the Lords day, were publiſhed under Authority licenſing the ſame; among which was the *Practice of Piety* by a Biſhop, and Biſhop *Downhams* expoſition upon the Commandements; to mention no other of lower rank, though ſome of them learned and reverend Divines.

King *Charles*, our now gracious Soveraigne, hath with the flower of this whole Land, by Act of Parliament declared himſelfe with them concerning the holy obſervation of this day; Firſt, *In giving it the title of the Lords day*, Secondly, *In affirming that in the keeping of the day holy, it is a principall part of the true Service of God:* Then undoubtedly, hee highly pleaſeth God, who keepeth holy the whole day: For by the judgment of the King, and the whole State, ſuch a one as keepeth it is performing a principall part of the true Service of God: Thirdly, *In prohibiting on this day all meetings, aſſemblies, or concourſe of people, out of their owne Pariſhes, for any ſportes or paſtimes whatſoever; All Beare-baitings, Bull-baitings, Common Plaies, Enterludes,* or any *other unlawfull exerciſes or paſtimes.* Alſo that no *Carryer, Waggoner, Waine-man, Car-man, or Drover, travell on the Lords day*: Or any *Butcher by himſelfe, or by any other, with his privitie and conſent, kill or ſell any victuall on this day.*

Hereto may I adde our Common Law, by which as the Sages in the Law have reſolved it, *That the day is exempted from Law-dayes, publik Seſſions in Courts of Juſtice, and that no plea is to be holden, no writ of a* Scire facias, *muſt beare date on a Sunday, for if it doe, it is an errour: ſo a Fine levied with Proclamations, if the Proclamations bee made on this day, all of them are held erroneous acts:* And all this was for the ſolemnitie of the day, as alſo the intent that the people might apply themſelves to prayer, and Gods publick Worſhip and Service. Thus we ſee the honourableneſſe of this day, and the high eſteeme thereof, as it hath beene, and ſtill ought to bee in our Kingdome amongſt all faithfull Chriſtians.

CHAP. XXI.

What Councels and Synods have decreed touching the observation of this day.

IT cannot be, but where Emperours and Kings have taken care for keeping holy the Lords day, they had the judgement of the godly Divines in their times: But to cleare more this point, let us see what hath by the learned beene decreed concerning this.

See Dr. *Heylin pag.* 101. 111. *pag.* 112.

The *Councell of Carthage* decreed to petition the Emperour then, that there might bee no Shewes, nor other Playes on the Lords day, &c. The *Councell held at Aragon*, would have no sentence pronounced in any cause on the Lords day. The third *Councell at Orleance* informeth us, that husbandry, reaping, hedging, and such servile works were prohibited. The *Councell at Macon* decreed, that the day should be kept holy, calling it the *Lords day*, the *day of our new birth*, the *everlasting day of rest*, *insinuated unto us*, *under the shadow of the seventh day or Sabbath in the Law and the Prophets*. *On this day none were to meddle in Litigious Controversies*, *in actions or Law Suits*, *nor prepare his Oxen for daily labour*; *but to goe to the Church*, *and there powre out his soule in teares and prayers*, *celebrate the day with one accord*, *offer unto God their free and voluntary service*, *exercise themselves in Hymnes and singing praises unto God*, *being intent thereon in minde and body*, *&c.* The *Councell at Dinguloſinum* in *Bavaria* determined, that upon Sunday, every one being intent upon Divine rest, should abstaine from prophane or common businesses. In the *Councell of Angiers* tradesmen were appointed to lay by their labours, and among those the *Miller*, and the *Barber*. The *Councell at Coleine* decreed, that the people should be diligently admonished, why other holy dayes (but especially the Lords day, which hath beene alwayes famous in the Church from the Apostles time) were instituted (to wit) *that all might equally*

equally come together, to heare the Word of the Lord, to receive the Sacraments, to apply their mindes to God alone, to be spent only in Prayers, Hymnes, Psalmes, and spirituall Songs. And here were prohibited *Playes, Dances, wicked Discourses, filthy Songs, all Luxurie, and Victualling Houses were commanded to be shut up. Concilium Biturienſe,* exhorteth saying, *Let them practice nothing but that which savours of pietie, and there are prohibited prophane Assemblies, ryotous Feasts, Dances, Morices, disguises Stage Playes, and going to Alehouses. Concilium Basilienſe,* forbad *Dice and Tables,* and *would that such as did walke with chaste eyes, modesty, and gravitie, should not goe to Dancing.*

In a *Synod held at Friuli,* it was decreed, *That all Christian men, should with all reverence and devotion, honour the Lords day, and abstaine from all carnall acts,* Etiam * à propriis conjugibus, *and all earthly labours, and goe to the Church devoutly.* A *Synode* held in *Aken or Aquisgranum* 800. yeeres agoe held, that in reverence to the Lords day, it should no more bee lawfull to marry, or bee married. In a *Roman Synod* under *Leo* the fourth, it was decreed, that no Market, no not for meat should be kept, and no person should receive judgment on that day. And under *Alexander* the third, in a *Councell of Compeigne* it was ordained; that none should bee doomed to death, or condemned to bodily punishment. In a *Synod at Coy*, it was decreed, that men should doe no servile work, nor take *any journey.* A *Synod at Petricow* in *Polonia,* forbad *Taverne-meetings, Dice, Cards,* and such like pastimes, as also *instrumentall musick and Dancing.*

* So S. *Augu.* in 244. Serm. *de tempore.*

CHAP. XXII.

What Popes, the Canon Law, Archbishops, Bishops, and other learned men, have said concerning the hallowing of this day.

1 *Popes.*

POpe *Alexander* the third saith that both the old and new Testament depute the seventh day unto rest. *Pope Gregory* the ninth commanded a restraint from labour both of man and beast. In *Pope Eugenius* his time the Princes and Prelates (as Doctor *Heylin* confesseth) did agree together to raise the Lords day to as high a pitch as they fairely might, and a Canon was made by that Pope in a Synod at *Rome* 800. yeares agoe to forbid businesses and works of labour, criminall causes and vaine sports on the Lords day, and other Festivalls. *Pope Gregory in Epist. 3. lib. 11.* held it not lawfull for any to bath themselves out of luxury and pleasure on the Lords day, but that wee should rest from our earthly labours, and by all meanes abide in prayers, &c.

See *Ios. Bentham* his society of Sects, *pag.* 154. citing *Leo* the first, and *Leo* the third, their decrees for carefull observation of the Lords day.

By the *Canon Law grinding* hath beene inhibited, and by the same Lawes *travelling* hath beene forbidden, and counted a mortall sinne: See at large Doctor *Heylin* out of *Tostatus*, the strictnesse of the observation of the Lords day and holy dayes; let me adde one thing out of *Summa Angel. tit. interrogationes in confessione*: The Priests did ask the confitents as a sinne, *whether they had used pastimes and dancings on the Lords day.* Our *Linwood* the Canonist *de Consecr. Dist. 3. ca. Jemina* saith, *Die Dominico nihil aliud agendum, nisi Deo vacandum, nulla operatio in illa die sancta agatur, nisi tantum Hymnis, & Psalmis, & Canticis spiritualibus dies illa transigatur.*

2 *Arch-*

2 *Archbishops and Bishops.*

Archbishop Islips with the assent and counsell of the Prelates assembled in a Synod 1349, decreed that there should bee a generall restraint from all manner of servile work, and that the Sunday should begin at the Saturday at Evening. *Cuthbert Archbishop Daroberniæ* in a Synod *Anno* 747 with the rest, decreed that the Lords day should bee celebrated with the reverence most meet, and to be dedicated only to the service of God. Our last *Archbishop* Doctor *Abbot* so honoured the Lords day, as he by his Chaplains licensed divers Treatises for observation of the Lords day; and when a Minister presented him with a book to bee licensed, which was made for liberty on that day, he took it of him, and before his face burnt it in the fire.

For *Bishops*, S. *Ambrose* telleth us, it is well knowne, saith he, how carefully *the Bishops doe restraine all toying, light, and filthy Dances*, if at other times, then on the Lords day. Bishop *Babington* on *Exod.* 16. saith, that *Drinkings, Dances, Wakes, Wantonnesse, Beare-baiting, and Bull-baiting were wicked prophanation of the Lords day.* Bishop *Downham* on the Commandements saith, They that keep the day for idle rest, make it *Sabbatum Boum* or *Asinorum*: They that defile it with drunkennesse and the like, make it *Sabbatum Diaboli*: and they that prophane it with sports, make it *Sabbatum aurei vituli*: Bishop *Hooper*, that Godly Martyr saith, The Lord sanctified the Sabbath day, not that wee should give our selves to illnesse, or to such *Ethnicall pastimes*, as is now used amongst *Ethnicall people*, &c. Bishop *Bayly* in his *Practice of Piety* saith, *We are this day to abstaine from the works of our callings, carrying burdens, Faires, and Markets, studying any Book but Scripture and Divinity, all recreations and sports, grosse feeding, liberall drinking, and talking about worldly things*: Bishop *White* hath uttered an holy speech, who saith, *that all kinde of recreations which are of evill quality in respect of their object, or, are attended with evill and vicious circumstances, are unlawfull, and if used on the Lords day, are sacrilegious; for they rob God of his honour,*

On the ten Commandements.

Against *Brab.*

honour, to whose worship and service the holy day is devoted, and they defile the soules of men, for the clensing and edifying whereof the holy day is appointed

3. *Learned Divines.*

Nicho. de Clemangiis de novis celebritatibus, non instituendis, tells us, that especially the Lords day and solemne Festivalls should be wholy and onely consecrated to more speciall worship and spent in duties of Devotion, in lauding and blessing him for his more speciall favours: Doctor *Pocklington* hath a right speech (howsoever it be that a little after he varieth) saying, If the first day of the week be the Lords day, (as he in another place yeelds it) *we must look to do the Lords work on it, and not trench upon him by doing our own worke thereon:* yea, he cyteth Saint *Augustine* for this, *that men should leave all worldly businesses on Saints dayes,* Et maximè Diebus Dominicis, *especially on the Lords dayes that they betake themselves wholly to the Lords service.* Reverend *Hooker* saith, that the voluntary scandalous contempt of the rest from labour wherewith God is publickly served, wee cannot too severely correct and bridle: Master *Dow* teacheth a cessation from ordinary labours, and holds them unlawfull on this day, as they hinder a man from applying himselfe to divine duties, and therein are contrary to the divine precept and the morality thereof. He requireth first, *A morning preparation in private.* Secondly, *Warneth men that they doe not by improvidence, or negligence, or forgetfulnesse draw upon themselves a necessity to omit or hinder the dutyes to which this day is consecrated.* Thirdly, *that the hindrances and our defects bee supplied by private Devotions and Meditations.* Fourthly, *that it is good and commendable to spend the rest of the day in holy meditations, private prayer, reading, and calling to minde what we have read or heard.* *Vincentius Bellovecensis* and *Bellarmine* have condemned *Stage-playes, Enterludes, Masques, mixt-Dancing,* which they call lascivious, to be especially on the Lords day most execrable. *Alex. Fabricius* in his *destructorium vitiorum pars* 4 saith, That the Sabbath by *dancing* is prophaned.

In his Serm: *pag.* 13.

Page 5.

In Eccl. Pol. *ca.* 5. *pag.* 385.

In his discourse of the Sab. *pag.* 28.

Specul. morale lib. 3. *Concio* 6. *de Dominic.* 3. *advent.*

So

So did the godly *Albigenses* and *Waldenses*, who also in a short Catechisme upon the Commandments would have the Christians keep the Sabbath in ceasing from worldly labours, from sinne, and idlenesse, and to doe things as might be for the good and benefit of their soules. In the History of the *Walden.* part. 3. b. 2.

It were tedious to recite the learned in the later times, teaching the holy observation of this our Lords day: I will end only with the harmonie of Confessions, where it is said, that *the Lords day ever since the Apostles time was consecrated to religious exercises and unto holy rest.* *Sect.* 16. *cap.* 24.

CHAP. XXIII.

God would have our Lords day religiously observed, and not to be prophaned.

GOd doth informe us *by his word*, by which wee finde his institution of one day in a week from the creation (as in the first Treatise have beene proved) to bee sanctified to holy uses: wee finde also the same established by his Law given on Mount Sinai, as is manifested in the former Treatise: And from the word in the New Testament, we finde one day, the first day of the week, to have been observed, and the observation continued now this 1600 yeeres: So that one day in a week hath beene given to God as sacred and holy for holy rest in his worship, and for holy duties to be performed publickly & privately, now above five thousand five hundred & fourescore yeers, some count 6000, a time long enough to settle this truth, to observe such a day: and as the holy people in the former times before Christ kept their day holily, morally, so should wee our day too.

But as God instructeth by his word, so doth hee also *by his works*; he is said to speak by the work of his providence: *Genes.* 24. 50. 51. And when his judgements are in the earth, the inhabitants of the world are to learne righteousnesse thereby: and even in this for not observing his holy day; for as before he punished his people for the prophanation Esai. 26. 10.

nation of their Sabbath, as the Scripture witnesseth in many places: So hath the Lord punished the prophanation of our Christian Sabbath dedicated to his honour, and service, and hath pleaded by his punishments for the sanctification thereof, and to deterre men from the prophaning of it.

This we must know that there is no evill in a City but the Lord doth it, (to wit) the evill of punishment; and the same commeth for sin, of what nature or kinde soever the judgements be: which are three fold.

1 *Immediate judgements* wherein Gods hand is clearely seene, which all will easily acknowledge with feare; Such a judgement was the drowning of the old world, the burning of *Sodome* and *Gomorrah* with fire from heaven: So that of *Nadab* and *Abihu*, with the 250 Princes also with fire from heaven; such a judgement was that of Lots wife turned into a pillar of salt, *Miriam* and *Gehezi* made leprous: such were also the ten plagues of Eygpt on *Pharaoh*, and many judgements on the Israelites in the wilderneſſe; and on other in Israel, and Judah afterwards.

Secondly, *Mediate judgements*, which fall out upon men by some instruments, as by the hand of one man against another, where one is the death of another: but these are not so deeply laid to heart, as to behold Gods anger therein, as men are bound to do, yet the Scriptures telleth us of such, as Gods very hand in punishing men for sin, as we may read of the falling out of great friends at first the *Sichemits* and *Abimelech*, who at length slew one another, God sending an evill spirit between them to render upon their heads their wickednes and evill they joyntly committed against the house of *Gideon*. So hapned it with the three Armies of *Moab Edom* and *Ammon* and their gathering together like friends, yet fell out one with another, to the ruine of themselves, and this is attributed to be Gods hand upon them.

Iudg. 9. 23. 56, 57.

2 Chr. 20. 22. 23

Thirdly, Judgements commonly called *Casual*, which happen not seldome, too many slight, and say, some, tush it was but an accident, as if Gods hand were not in it. When we reade of one killing another at unawares in *Num.* 35. 22, 23.

22, 23. *Deut.* 19. 5. that such a one so killed is delivered by God into the mans hand that killed him: *Exo.* 21. 13. By this kind of way came wicked *Ahab* to his death, 1 *Kings* 22. 34. even by a man shooting an arrow at an adventure: So *Ahaziah* his idolatrous sonne by falling downe through a Latteſſe came to his end. 2 *Kings* 1. 2. and 27000 by the fall a of wall in *Aphekr.* 1 *Kings* 20. 30. which no doubt the Lord overthrew and causeſd to fall upon them to slay them. And we must know that casuall harmes, and death come for sin; so our Saviour tells us, *Luk.* 13. 4. that they were sinners on whom the Tower of *Siloe* fell, though others were not to judge them the greateſt sinners above all: yea, casuall losſes in outward things come for sin. 2. *Chron.* 20. 37.

Therefore be the judgements of God of any kinde, they are to be taken notice of, and we are to make uſe thereof, to beware of sin, and to repent leaſt we likewiſe periſh, and not to slight the leaſt casuall harme as moſt doe: For *Moſes* remembreth the people of *Miriam*, and our Saviour willed his hearers to remember *Lots* wife: and Saint *Paul* sets the examples of the puniſhment of the Iſraelites before the Corinthians, and tells them that theſe things hapned to them for enſamples, and were written for our admonition. Wherefore what puniſhments have heretofore fallen out, or now happen amongſt us, we are to obſerve them, and lay them to heart; For saith the Pſalmiſt, *All men ſhall feare and declare the work of God; for they ſhall wiſely conſider his doing*, Pſal. 64. 9.

Deut. 24. 9. Luk. 17 32. 1. Cor. 10.

That the abuſe of this our sacred Lords day, hath proked God to wrath is aknowledged; *Gualter* saith, it is not to be doubted, but that the prophanation of the Lords day is not the leaſt cauſe of the evills and calamities of our age. And *Bellarmine* confeſſeth alſo that the Diſorders, Dances, Revells, and the like, on the Lords dayes and other Feaſtivals, were the occaſion of all publick calamities, and judgments, which they ſuffered; and reckoneth up, famine, povertie, peſtilence, ſedition, & concludeth thus in general, all plagues and ſcourges. Of this ſin ſpeaketh our late learned King *James*,

Hom. in Matt. 162. in Mark. 28. ſo in Luk: Ioh. and Acts *Concio.* 6. 9. &c.

and our now Soveraigne King *Charles*, in the exhortation added to the books of the two former Fasts, and to this now also, and doe with the reverend Prelates acknowledge that among other sinnes, the not-keeping holy of the Lords day, but polluting it, is the cause of the plague breaking out upon us: yea, our Homily telleth us, that God hath declared himselfe much grieved for the prophanation of this day. This is further acknowledged by many learned men, who have beene speciall observers of the judgements hapning as well in times heretofore, as in our dayes: which may be reduced to the three heads before mentioned.

CHAP. XXIV.

Of exemplary judgements immediate from God, against the prophaners of the Lords day.

IN a Councell held at *Paris*, in *Anno* 829, 800 yeers agoe, the reverend Bishops there assembled, some by relation, others of their own knowledge, affirme, that some men following their husbandry, were slaine with Lightning and Thunder, other some punished with a strange convulsion of their joynts, and sinewes, and miserably perished for their dishonouring of so great a day.

Gregorius Turonensis, who lived a 1000 yeeres since, in the end of the fifth Century, or in the very beginning of the sixth, as *Bellarmines* Chronicle hath it; said, that for the dishonour done to the Lords day in working, fire from heaven, burned both men and houses in the City of *Lomages*.

Discipul. de tempo. Ser. 117.

Doctor *Beard* of *Huntington*, telleth us in his Theatre of Gods judgements how fire from heaven burned up a worldlings Barne, and all the graine in it, for conveying his corne on a Sunday in Sermon time out of the field.

To these may be added many other of the like nature: One would needs, though dissuaded by others, ring an Hogge on the Lords day in the morning, but in the ringing, staggered,

staggered, fell downe, and never spake more, though hee lived eight dayes after.

A great man using every Lords day to hunt in Sermon time, had a child by his wife, with an head like a dog with eares, and chaps, and cryed like an hound. Thear. histor.

A Graziers Servant, would needs drive his Cattell on the Lords day in the morning, from the Inne where he lay Saturday night, when he might have stayed in the Inne, but hee was not gone a stones cast from the Towne but fell downe dead suddenly, though before in good health.

A man on the Lords day though intreated to the contrary by his wife, would take his Hatchet and Shovell to make an end of his work left before undone: but he was suddenly struck dead in the ditch and so ended his work and life together.

One serving a Writ of *Subpœna* on another, comming from Gods Service on this day: he after some words of reproofe for so doing, and his light answer thereto, dyed in the place without speaking more words.

Certaine disorderly youths would in despite of the Church-wardens ring on this day, but the principall Companion, who had gathered them together, was strucken with giddinesse, as if he had been drunk, whilst he was ringing, whereof he sickned, and dyed of that sicknesse shortly after.

A scoffer rejoycing at others evils, and the licentious libertie which many took upon the Lords day, was strucken with a dead palsey, all over one side, and with blindnesse, and dumbnesse, so as he could neither goe, see, nor speak: and lying thus in miserable paine, died within a short time after the stroke of God upon him.

These few instances may serve for the immediate hand of God upon prophaners of the Lords day. I passe by, how filthy drunkards have felt the Lords hand against them on this day.

CHAP. XXV.

Of exemplary judgements mediate from God, against the prophaners of the Lords day.

CHristians in name should be Christians indeed, and one further another unto goodnesse, especially on the Lords day, which should bee provocative to good duties, and to the stirring of us up to shew the vertue of Christ his resurrection in us, and our Christian love one to another, as at all times, so chiefly on this day: but where lusts rule and persons are prophane, the Lord leaveth them to themselves, to become his instruments to punish their prophanation of this day; as appeareth by these examples.

Some on the Lords day would goe to Bowles (a forbidden game to the common sort) at which play two falling out, the one threw a bowle at the other, and struck him so on the head, as the bloud issued out, of which blow hee dyed shortly after.

Certaine youthes (contrary to the order in the declaration) would goe out of their owne Parish on the Lords day, into another to play at *Fives*; the Mother of one of these earnestly diswaded him, but goe he would, and returning homewards at night, with his companions, they fell first to justling, after to boxing, so as their bloud being moved one of his fellowes stabbed him in the left side, and so wounded him, as he dyed the next day at night.

At a Wake on the Lords day, among others, two sitting and drinking, till late at night fell out, but at first they were parted a while, after commeth one of them in againe, and seeing the other sitting by the fire, with his back towards him, commeth behind him, and with an hatchet chineth him downe the back, so as his bowels fell out: the cruell murtherer flying, and being hotly pursued, leaped into a river and drowned himselfe.

A wanton Maide hyred on the Lords day, a fellow to go to the next Parish to fetch thence a Minstrell (not warranted

ranted by the Declaration) that shee, and others might Dance: but that night was shee gotten with child, which at the time of its birth, she murthered, and was put to death for the same, confessing the occasion of her ill hap, to be her prophanation of the Lords day.

Upon a Whitsunday in the afternoone two fellowes meeting at the Ball (again not allowed by the Declaration) the one killed the other: Also upon a Lords day in the afternoone, one with much contempt against his Minister, as appeared by his words, would take up Cudgells to play with another (a sport not allowed them) but at the second or third bout, one of his eyes was struck out of his head.

A fellow drunk at the Church-house where he dwelt, on the the Lords day (a foule sin both for the time and place) was the next day, so given over of God, as hee became his owne executioner, and hanged himselfe.

One disposed to revell-rout, without due bounds of prescribed order, would in the Church-house keep an Ale on the Lords day and other dayes both night and day without controule: But see the Lords hand; on the Sunday night, his youngest sonne was taken for stealing of a purse out of anothers pocket, while he lay drunk in the Church-house on the board and that week his eldest son was by one stabd to death.

A poore man after hee had heard a good Sermon (as hee said) when he came from the barre unto a Minister, would go to a Revell (an ill name for Christians meeting together) into another Parish, where occasionally falling out with one he killed him; running out of the Church-yard to doe the bloody fact, for which at the next Assises, he was executed, lamenting his ill hap, that he could not tarry at home.

More instances of quarrelling, fighting, and killing of one another, might bee given to terrifie men from such sinfull wayes, and from such prophanesse of the Lords day; especially consecrated to the laud and honour of Jesus Christ our blessed Lord and Saviour.

CHAP. XXVI.

Of examples of casuall judgements against the Prophaners of the Lords day.

OF such like judgements as happen as it were at unawares, unexpectedly, I have given instances in holy writ: And therefore by the recording of them, God would have us not only to take notice of such, but also to make good use of them, as the Lord shall direct us in wisedome, in charity, and well-mindedness so to doe.

For it must indeed bee acknowledged that in this sort of judgements the particular application to particular persons for this and that act is not easie, but requireth prudency of circumspection, and carefull observation of all circumstances concurring to make a true use of them in the application to others, though not the like difficult in all, nor yet so hard for the parties upon whom such casuall judgements doe fall, to apply them home to themselves for instruction. And therefore have they beene observed and recorded: Among very many, take these few examples.

Stowes Chron. Famous and memorable is the fall of the Scaffold in *Paris* garden, where many were gathered together on the Lords day to see the rude sport of Bear-baiting, the fall whereof slew eight persons, and many others were hurt and sore bruised.

Doctor *Beard* in his Theatre. A great number gathered on this day to see a Play acted in a chamber; the floore fell downe, by meanes whereof many were hurt, and some kild.

Stratford upon *Avon* was twice on fire, and both times on the Lords day, whereby it was almost consumed, chiefly for prophaning the Lords day, and for contemning the word of God out of the mouth of his faithfull Ministers.

These two instances are cited by Bishop *Bayly*. *Teverton*, (whose remembrance, saith mine Authour, made his heart to bleed) was twice also almost utterly consumed with fire, 400 houses at once in a flame; and in the first

first fire were about fifty persons consumed; which was for the horrible prophanation of the Lords day, occasioned chiefly by their Munday-market. Of the first judgement they were fore-warned by their Preacher, telling them that some heavy judgement God would bring upon the Towne, as it hapned, not long after his death.

Two brethren on the Lords day in the forenoone came from a Market-towne to an Uncle they had, there to dine; after dinner they took horse againe, but had not gone farre, but one of the horses fell downe dead: who going back againe to their Uncles house, the other horse being put up into the Stable, within an houre or two after died in the place.

One would ride after dinner on the Lords day, about a worldly businesse, which he needed not then to have done; and therefore was diswaded from it, but goe hee would, his way was over a bridge, on which when he came, a puffe of wind blew his hat into the river, which he seeking to recover by going into the river, both he and his horse were drowned, nor could he be found till fishes had foulely devoured his flesh.

The *Magdeburgenses* report, that a husbandman grinding his corne on the Lords day, the meale was set on fire: And it is knowne to many, that a Millers wife setting her Mill on going, and she busie in her Mill on the Lords day, in the morning the Mill-house fell upon her, and kild her; of which by the fall of a Stone there, but a few dayes, or but a week before, shee had a faire warning given, yet not making good use of it, she there ended her dayes.

Fourteene youths adventuring to play at foot-ball upon the river of *Trent* on the Sabbath day, when it was, as they thought, hard frozen, meeting together in a shove, the Ice brake, and they were all drowned.

I might here rehearse many more casuall judgements of many sorts, which have hapned upon such as have prophaned this day. Fires have beene kindled, it not being known how, in time of peoples ryoting on this day, which burnt downe many houses: Some in one place, some in another,

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on this day some going out to swimme have beene drowned: Some riding to merriments (which commonly neglect divine service) have fallen from their horses and broken their necks: More of this kinde might be rehearsed, but let mee conclude with the words of the Authour of the *Practice of Piety*: If these be not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day, proceed on in thy prophanation, it may bee the Lord will make thee the next example to teach others to keep his Sabbaths better.

CHAP. XXVII.

Of objections which may be, or are made against the producing of Judgements in this case; with answers thereto.

AS mens understanding leadeth them, so are their hearts affected more or lesse, seeme the thing never so dreadfull, or terrifying to our common apprehensions; as I finde in this particular case. Some reject these and other like relations as fabulous, and so give no credit to them, holding them perhaps for *Piæ frandes*, as formerly were the Popish legends to move feare in peoples hearts with telling of tales.

These fore-mentioned examples are none such; it is a foule sinne to bely God, nor need his cause any lies to strengthen it: we live now in a clearer light, than to be led away altogether with fabulous relations.

Others, because some of the judgements seeme casuall, and so commonly held in this very respect, make a tush at the allegation of them: But however some be apprehended as casuall, many being immediate from God, none but the Heathen Philistimes Priests will judge them meere chances: And for such as be casuall, let us consider, that a Sparrow cannot light on the ground without the will, and providence of our heavenly Father. And are the haires of our head numbred? Certainly then, things which seeme most contingent, and such acts as these judged so casuall, must needs fall

fall out by the will of God, and the guidance of his speciall providence, and his divine hand. And therefore not to bee lightly passed over with a tush, and slighted as a meere accident without due observation, and use.

Some think, that there is not much heed to be taken of these judgements concerning this day, for that the selfe same may bee found to fall out at other times, and other holy-dayes: And therefore nothing can be concluded more peculiarly for this day, than for any other, from these judgements.

No doubt, but it may so happen and fall out, that a Drunkard may fall from his horse and break his neck aswell on any other holy day, as on the Lords day: A Cudgel-player may on another day be hurt, and have his eye struck out as well as on this day: One may kill another, houses may bee on fire, and men by swimming may bee drowned aswell at other times, as on the Lords day: The like accidents may fall alike at all times; for God though he punish the prophanation of his owne day with his judgements, yet he reserves not any speciall judgements to be inflicted upon Sabbath-breakers, as peculiar to them for that sinne: For if so, men would not thus dispute the case, and sleight the argument; for the judgement would clearely decide the controversie, and put men to silence. But as I have said, the same punishments may light upon all sorts of offenders alike at any time: Nevertheless, wee may not neglect to take good notice of Gods hand, not only in generall to conceive where such hurts, and harms happen, that there is sinne which hath procured it, upon such persons as vaine, and ill disposed (for we are to judge otherwise of afflictions on the Godly, which happen upon a *Job* for triall) but also to endeavour to finde out the sinne in particular in a sober search and godly humility. And thus much must we doe for the work of Conscience, which stirreth not upon an only generality; but upon knowledge of this or that particular sinne applyed home to our selves, upon the breach of some precept: Thus shall we instruct our selves by observing judgements, to take heed of particular sinnes.

Now to finde out the sinne, and the sinner in his sinne, which God pointeth out by his hand upon him.

1 Enquire into the transgression of the Law, for by it commeth the knowledge of sinne, which is the transgression of the Law: upon this ground we cannot misse of the sinne.

2 In the next place, ponder seriously all the concurring circumstances concerning the punishment happening: And here note

1 The notorious qualities of the person upon whom the judgement lights; whether he be a common swearer, drunkard, fornicator, a despiser of holy duties, or grossely careless of them. 2 What evill he was saying or doing when the punishment befell him. 3 Where hee was, in what place prohibited. 4 His intention discovered to be nought, ungodly, or unjust. 5 How he did, or speake in an evill manner. Lastly, the time is very considerable when any such thing was done, at what time the judgement hapned.

By all these concurring circumstances duely weighed with mature deliberation, the divine hand may be observed very usefully, even in common, and such as be called casuall accidents: As for instance,

A May-pole set up on the Lords day, falleth and killeth one; one is set up upon a holy day in time of divine service, which killeth another, as instances may be given: The first hapneth for the prophanation of the day, because they brake the divine ordinance of God, who hath appointed the observation and keeping holy of the day: The other, for the prophane contempt of Gods divine service on that other day. To play at foot-ball on the Sunday, the example is fearfull of fourteene drowned together playing on the ice, for that they prophaned the day: At *Chidlington* in the edge of *Hertford-shire*, not farre from *Hitchin*, upon an holy day a company of fellowes intended a match at foot-ball, some of them were come into the Church, and to call the rest together, one tolled the Bell; presently it began to thunder, and on a sudden was seene a black ball to come tumbling downe a hill neare by, and came directly to the Church, and

and there flew into the Bell-Free, and first slew him that tolled the bell, then flustred about the Church, and hurt divers; and at last did burst in sunder, leaving behinde it a filthie stinch like to brimstone. Now albeit this was not on the Lords day, yet were they thus fearefully punished. First, In plotting an unlawfull sport, on that day against the authority of the Magistrate. Secondly, By making the Church, a consecrated place, their randevouze. Thirdly, by prophanely toling a Bell, the principall use whereof, was to give notice to the people to come and serve God, and not to draw youths to vaine and unlawfull sports. Fourthly and lastly, in purposing to spend the time, dedicated to sacred uses, in their boisterous, rude, and harmefull sporting.

Thus we see how we may take notice of the judgments for breach of the Sabbath, though punishments of the like nature, (yea sometimes worse) happen upon other daies. To Conclude this, it is not good to take off our awefull thoughts from Gods hand, upon breakers of the Sabbath, least we grow presumptuous and fall into sinne, and so procure to our selves the deserved judgements which have light upon others: And let us consider, how God threats to destory such as regard not his workes, and the operation of his hand. Psa. 28. 5.

Lastly, some are so farre from having any regard at all to this argument drawne from the judgements of God, as they hold the allegation of them, in this cause, to be impious rashnesse, impious, and rash presumption, vaine observations, next allied to superstition, yea, a prophane kinde of observation: a strangly presumptuous and dareing manner to perke up into Gods throne, and a taking upon men to reade the darke and divine Characters of the causes of his inscrutable judgements, and an unsufferable arrogancy in such as produce them, making God to beare false witnesse, foolishly triumphing before the victory, with saying, *Loe the judgements of God, Loe the judgements of the Lord, out of Heaven,* making them speake Gods indignation against the prophanation of the Lords day.

What should move any thus to condemne, and censure

such as bring Gods judgements against the prophaners of the Lords day; They may perhaps better know with in themselves, than they yet have expressed unto others. If any have failed in trueth of Story, or related examples not to purpose (or what if but common, and ordinary, yet true yet may examples be memorable, though common and ordinary; for God makes them so common, because he would not have them forgotten) or that have put *Causam*, *pro non Causa*, they are left to answere for themselves. For my part, I suppose, without feare of mens fore-mentioned heavie doome, that we may with lowly reverence, and with an holy awefullnesse of divine Majesty soberly observe his judgements: and for these Reasons.

First, the Scriptures are full of examples of Gods judgements, to teach us to observe them now, as then they were: For whatsoever is written, is written for our learning, according to the nature of the things left us to read, and understand.

Secondly, Our Saviour Christ minded his Hearers of the destruction of the old world, of Sodome, and of *Lots* wife to make use thereof for their instruction.

1. Cor. 10. Thirdly, Saint *Paul* mentioneth fore-past judgements, not to the Jewes among whom they happened, but to converted Gentiles, the *Corinthians*: He nameth the sinnes, and then the punishments, and telleth them, that they were written for ensamples, and for our admonition, that we should not doe as they did. If judgements past, serve for this use, are we not to make the same use of judgements present, which dayly happen among us? I doubt not but we may, and ought so to doe.

Psal. 28. 5. Fourthly, The holy Psalmist layeth it down as a sin, and threatneth destruction as a punishment, because they regarded not, they did not consider, nor understood, as the word signifieth, the works of the Lord, nor the operation of his hands; The like doth the Prophet *Esai* in his time complain of, they were given to feastings and wine, and to the Pipe, and other musicall instruments, but they regarded not the work of the Lord, neither Considered the operation of his hands,

Esay. 5. 12.

hands, as many in our times, and especially on the solemne daies, set apart for Gods worship: At which times, if evills befall any of them, are wee slightly to passe them by? Should we not learne by other mens harmes to take out a lesson for our selves? when the Scorner is punished, the Simple is made wise, saith *Salomon*.

We are taught to magnifie his worke, which men behold. *Iob* 36. 24. Pro. 21. 11.

Esa. 26 9. 10.

Fifthly, It is a duty, yea, a grace commended in the Godly, that they will learne righteousnes, when they see the judgements of God in the earth: but it is cleane contrary to the wicked, they will not behold the Majesty of the Lord, when he spareth them, and when they behold others punished, yet they will not learne righteousnesse. Marke, how the Prophet here judgeth them for wicked, who from judgements on others, and from his favour towards themselves, will not learne righteousnesse.

Sithly, I have shewed that 800 yeeres ago, how the Reverend Prelates at the Synod in *Paris*, laid to heart the fearefull judgements which befell some, for the prophanation of the Lords day: *Gualter*, as you have heard, durst averre boldly, confidently saying, that it was not to be doubted, that the prophanation of the Lords day, was not the least cause of the evils, and calamities in those times: *Bellarmine* durst say as much. In the exhortation added to our *Fast-Booke*, is it not acknowledged, that the plague hapned (among other sinnes) for the polluting, and not keeping holy the Lords day? Learned men from time to time have made Catalogues of such judgements as have hapned upon this day. The Authour of the *Practise of Pietie* (a book thirty five times reprinted, allowed by authority, and dedicated to our Now Dread Soveraigne, when he was *Duke of Yorke*, and after when he was *Prince of Wales*) reherseth many judgements upon Sabbath-breakers, as he calleth them, and is bold in the Conclusion to affirme; that those judgements which he mentioneth may be sufficient unto them (whose hearts are not feared) how wrathfully God is displeased with them, who are wilfull prophaners of the Lords day.

What shall we say of all these Reverend Fathers afore-

time, of our Reverend Prelates in their exhortation, of Learned Divines, aswell Papists, as Protestants in their observation of judgments, and applying them for the breach of the Lords day, that herein they were strangely presumptuous, that their observation was rash, vaine, and impious, and they in so doing deserved to be censured for insufferable arrogancy? now God forbid. I presume, the spirit of wisedome will not suffer any moderate minde to think it: nor ever did let any such a condemning censure and deadly doome, passe the pen of any upon them for so doing. Nor indeed, was there cause, nor yet is, if the judgements be wisely applied.

For is it not acknowledged by a learned Opposite, that in some cases, it is lawfull to apply particular judgements to particular sinnes of particular persons? Then why not in this case, if the case be put right, to wit, for the prophanation of the day, and not hailed and drawn to other by-ends, and by-respects, not intended in the production of these judgements? For another learned Opposite saith thus, without all question, (whether the observation of the Lords day stands by vertue of Gods immediate precept in the fourth Commandement, or otherwise: or onely by Apostolicall, or Ecclesiasticall Constitution) the prophanation of the day (marke the words) must needs bee a greivous sinne, and powerfully-attractive of Divine vengeance, seeing it is acknowledged by all, that in the prophanation of that day, both Gods precept (as farre as it is morall in the fourth Commandement) is violated, and the authority (which God hath commanded all Christians to obey) is contemned. If then the prophanation of the day be a greivous sinne, and powerfully-attractive of Divine vengeance, when God layeth his hand upon the prophaners of the day, what letteth any sober spirit to apply the judgement?

Gods wayes, are not our wayes, *Esa.* 55. 8. saith one; true, not in his mercies, of which the Prophet there speaketh; and yet we feare not to apply his mercies to our comfort, and to the comfort of others.

But the judgements of God are unsearchable, *Rom.* 11. 33. what

what judgements? such judgements as we speake of? The Apostle speaketh not of the works of his justice for sin, immediate, mediate, or casuall, which happen in the sight of men, and are so made manifest, and are not unsearchable. But the Apostle by judgements understandeth the hidden determinations of Gods meanes to bring about the manifestation of his justice, and mercy to this and that people, as to the Jews, and to the Gentiles; which made the Apostle to cry out, *Oh the depth of the riches of the wisedome, and knowledge of God, &c.*

If the sinne be manifest, and the punishment visible, here is not an unsearchable judgement, nor such, his way past finding out. These two places alleadged, that of *Esay* for judgements of mercies, and this of the Romanes mis-understood, and mis-applyed to our matter in hand, do not hinder the applying soberly Gods judgements when they fall out upon men, in their sinfull courses.

Our Saviour sufficiently (will some say) taketh us off from this rash attempt: 1. In the blind mans case, *John 9.* 2. In the fall of the tower of *Siloam*, and massacre committed on the *Galileans*: And 3. the whole booke of *Job* serves to shew the folly of vaine men.

First, For the place of *John 9.* concerning the blinde man, there is no application of any judgement by the disciples, they doe only ask him a question, saying, Master, who did sinne, this man or his parents? They knew not the cause, they only supposed, there might be some sin, in the one, or in the other, why the man was borne blinde: Our Saviour answers them, and directeth their thoughts to an higher consideration upon the occasion of his healing: but he condemneth them not of any rashnesse as in some other cases he did, when sometimes they asked him a question. This text taxeth not the sober-minded for observing sinnes, and applying of judgements, when they happen.

Secondly, Concerning, *Luke* 13.1,2,3,4. it is to as little purpose: for here some tell Christ of that which befell the *Galileans*, and our Saviour himselfe bringeth in the fall of the tower: but here is no mention of the peoples apprehending

of

of any sinne, for which they might apply to them the judgements: nor doth our Saviour finde fault with them for any such conceit: but hee onely maketh a supposition, if any thought them to bee the greatest sinners aboue all others that dwelt in those places, they erred in so thinking, and taught them the right use thereof, to wit, to repent, least they themselves should perish: This Text is against such as rashly judge such to be the greatest sinners, who perish by either mediate, or casuall judgements; but who doe so judge of those whom God hath punished for prophaning his day? for my part I know none of so presumptuous a spirit: we speak of the sinne, wee apply the judgement, and desire men to make the use thereof, which Christ doth here, to repent, that they may not likewise perish; and this we have warrant to doe.

Thirdly, for the whole book of *Job*, which is said to serve for this purpose, to shew the folly of vaine men, presuming to particularize the foot-steps of the Lord, as if hee proceeded in justice according to our fancies. I answer, all might well have been spared in this matter, for it maketh nothing against the observation, and application of Gods judgements, against the prophanation of the Lords day. *Job* was a very holy man, his friends could not convince him of any open crime: and yet for the strange manner of Gods afflicting him, they rashly condemned him. They reasoned from Gods hand upon him, to make him guiltie of foule offences, which they could not justly taxe him of, for which *Elihu* reproveth them: But we reason from the sinne, the prophanation of the day, (which is acknowledged a grievous sin) to the punishment, that God is offended, and therefore the sin to be avoided. In this, is neither folly, nor we vaine men, nor led by fancie, nor doe wee darken counsell by words without knowledge, for which God reproved *Job*, not *Elihu* for finding fault with *Job*; for *Elihu* his reprehension of *Job* was sound, and good, against which *Job* made no reply.

Iob 38. 2.

Iob 42. 3.

Oh, but yet some may say, if it bee denyed, that either the evill inflicted is a judgement, or that it was for this (to wit, the

the prophaning of the Lords day) inflicted, wee are forthwith put to shame, and silence.

Sooner said than proved: Can any deny the evill befallen to be a judgement? For the better understanding hereof we must know the word judgement to be taken, two wayes; First, for the extraordinary vindicative Justice, the dreadfull revenging hand of God, in his wrathfull vengeance, plaguing some notorious wicked ones, as the Sodomites, Egyptians, *Jehoram* the son of *Jehoshaphat* with a rotting disease incurable, so that he stank above ground, and the like; Secondly, for ordinary punishments, which may happen to any, so as the word judgement taken in 1 *Cor.* 11. 29. where the word translated damnation is κρίμα, *judicium*, judgement: so also in 1 *Pet.* 4. 17. it is used for any kinde of punishment which God inflicts upon men for sin. In this later sense the evill befalling the Sabbath-breakers, is a judgement, and a due deserved punishment, as the word is expounded by the learned *in Gal.* 5. 10. Shall not fire from heaven, thundering and lightning, by which some have been killed, be held a judgement? was not the fall of Paris-gardens Scaffold, which hurt and kild so many, a judgement? These and other evils hapning, such as be before mentioned, have been held to be judgements; and why any should deny them to be so now, they give no reason, nor indeed can they, if they take the word judgement aright; as in this case some Opposites doe; who affirme that irreligious contempt of Gods ordinances, appointed on this day, by the Church, and law of the Land, may pull down Gods *judgements*: yea, that if this day were changed into another, there would be as exemplarie judgments of God from heaven against this kinde of ungodlinesse of men, as ever were in any ages upon the Lords day. It is no shame we see to call them judgements.

And we may without shame say that these evils befell them for prophaning the Lords day, and not keeping it holy. Our Church in the Homily, and in the fore-mentioned exhortation, the Fathers in that Synod, and learned men have averred as much, whose affirmation may be opposed to any private mans negation, if we had no reason to

strengthen the assertion. But is it not granted that the prophanation of the day is a grievous sin? And doth not the fourth Commandement impose a morall dutie, which is to keep holy the day of rest? The sanctification of the day is imposed upon us, and this are we pressed to remember. Let the day be what it will, appointed by divine authoritie, as our Lords day is acknowledged to be, wee are to keep it holy. To keep the day set apart by a divine institution, holy, is the maine substance of the fourth Commandement, and a morall dutie: And therefore the not keeping holy the Lords day, but polluting it, is a sinne, against the fourth Commandement, and the breach of a morall dutie, and therefore for this did the evills befall those, that prophaned the day.

But some will peradventure say, that it was the prophanation, and irreligious contempt of Gods ordinances appointed upon this day by our Church, and the lawes of the land (sinnes highly provoking Gods wrath) which brought such evils upon them.

It may be so, for vaine and prophane enough are such persons, with whom the Lord is displeased, who may adde one sinne to another, to the prophaning of the day, an irreligious dis-regard of holy duties, with disobedience to Authoritie: but this sinne maketh not the other to be no cause of the evills hapning to them, but serveth rather the more to aggravate the other sinne, and so more speedily to hasten their judgement.

And to this, some, it may be, will adde an other cause, to wit, the licentiousnesse of such, as have bin punished, swarving from those dirrections & limitation prescribed to them.

I will not deny this neither, for certaine it is, that almost all the instances which lately have beene given, are of those which have runne out beyond their bounds in the Declaration: and no marvell for such as care not for Gods Commandements, will easily transgresse the limits prescribed by man. But yet here is no discord in the assignment of the cause of their punishment, the prophanation of the day: for in one and the same action, where God is disobeyed,

dis-obeyed, the Church dis-regared, and authority neglected; and for all this together the parties punished, yet the principall cause is the sinne against God: as in this cause it is cleare enough.

Nevertheless, some cannot peradventure be satisfied with all this, that it is lawfull to apply these judgements to particular persons, except certaine rules be observed herein, such as themselves lay downe for guidance in the same. These rules I will write downe, and then give answer to them as I may. The rules which I finde laid downe for this purpose are these following.

1 *Rule.* We must have either extraordinary revelation of the punishments for the sinne, of which now there is no expectation in the wise: or immediately by the word wee must find those particular sins threatned with those particular judgements, which we see to be executed upon them.

Sometime we finde in Scripture particular judgements threatned for some particular sinnes, which some have committed, and beene punished for. But there be above a thousand sinnes mentioned in Scripture, and five hundred of them without any particular threatning added. This rule is not alwayes observable. Wee see severall kindes of punishments inflicted for some particnlar sinnes, which were not threatned before, to light upon the offenders. *Uzziah* for attempting to offer incense, was smitten with an incuble Leprosie: *Nadab* and *Abihu* were burnt with fire from heaven for their sinne: *Ananias* and *Saphira* for their lying to the Holy Ghost kild immediately in the place: *Jeroboams* arme withered for stretching it out against the Prophet: *Amaziah* for silencing a Prophet, given over to seek his owne overthrow: *Judas* for betraying Christ left to be his owne executioner: *Herod* eaten with wormes for his sinne, yet none of these particular judgements were threatned for these particular sinnes.

What therefore though we have no threatning that God would punish prophanesse on this day with such particular judgements as have befallen them; must we not think those evills to have happened to them for that sinne? A sinne de-

serves punishment, but what way and how God will punish, that hee reserves to himselfe, and seldome hath revealed it, though sometimes as we see by *Nathan* to *David*, 2 *Sam.* 12. 11, 12. and by *Moses* to the Israelites, against *Korah* and his company, *Numb.* 16. 30.

2 *Rule.* That which we suppose to be punished, must bee truly, and indeed a sinne, and not a point disputable, but recreations on the Lords day, whether lawfull, or unlawfull, are disputable: and therefore without unsufferable arrogancy we cannot apply the evils happening as judgements for sin.

No truth is so cleare, but by agitation, siding, and exercise of wit, may become disputable. This might bee shewed in many things evident enough, till they come into question. The morality of the fourth Commandement was heretofore very manifest, and the keeping holy the Sabbath day was of the morality, and the not-keeping holy the Sabbath day, but polluting it, was a sinne. The Lord in the old Testament threatned to punish, and did severely punish the breach of that Law; and the same sinne hee yet punisheth in some, though not in all that prophane the Lords day, observed of us Christians, as our Christian Sabbath, as hath been proved.

If these judgements come not for the prophanation of the day, (as before I shewed it hath been acknowledged) wherefore hath God so long, and so often laid his hand on many? If God be not provoked to anger, hee will doe us no hurt. *Ier.* 25. 6. Hee doth not willingly afflict nor greive us. *Lam.* 3. 33. Therefore when hee doth hurt, and afflict these vaine, loose, and licentious sort of persons on this day, what sinne (for they doe sinne) evidenced by Gods hand against them, what sinne, I say, may wee suppose it to bee, but their prophanesse? and if the case bee so doubtfull as some would make it, yet whether is it not better to make this use of these judgements, to sanctify the day with due reverence, rather than in doubtfull case to take our pleasurable liberty? for the rule is good, *Quod dubitas, ne feceris*, for so we are sure not to sinne.

3 *Rule.* That we find it by observation to have ever been, and continually, or for the most part so.

What

What sinne is there that may agree with this rule, that hath ever, and continually, or for the most part some judgement to set it out by, and by which it may be discovered? For as an Opposite in this our case, saith, are there not thousands (more is the pitty) that prophane the Lords day in greater measure, than any of those in whom instances have been made, which never felt any exemplary evill? So may I say of many other sinnes, and sinfull men wallowing in their filthinesse; where finde we that ever and continually, or for the most part, that vengeance suffers not a murtherer to live? Have not many lived, and do not many live guilty of bloud? hath ever, and continually, and for the most part, the drunkard, the glutton, the adulterer, the cruell extortioner, and the like wicked ones, been made exemplary by judgements upon them, that any should expect ever, continually, or for the most part, judgements upon Sabbath breakers?

But it is a pretty cunning for men to devise rules out of their owne braines, and lay them downe as *Maximes* to try their Adversaries tenents by, and to reject them as not sound, beeause they agree not to their crooked rule.

Yet concerning the matter in hand let me say thus much, the so frequent accidents as some call them in so great variety, and happening so thick together in many places, may worke amazement, and do answere better to the rule, than what other sinne with following judgements upon the offenders may be produced: It is said, (and but said,) that such accidents fall out as frequently upon other dayes: Let them that so say be pleased to take the paines to observe, and gather a Catalogue, and present them to the view of the world to give satisfaction.

4. *Rule.* When the sinner is taken in the very manner, the Lords hand may be observed therein, the sinne co-operating with the judgement, either naturally, or morally.

When the sinne, and the judgement meet together, it is very certain, that the judgement then points out the sin, which is at that time committed, to be the cause of that punishment. Whilst *Uzzah* was laying his hand upon the Arke,

he was struck dead, therefore the touching of the Arke, was the cause of the judgement: *Nadab* and *Abihu* offered
Num.10.1.2. strange fire, and whilest they were offering, fire from heaven light upon them, therefore the offering strange fire was
1. Sam. 5. the cause why this fire from above was sent down upon them. Plagues fell upon the Philistimes whilst they deteined the Ark therefore the withholding the Ark was the sin which made God so to plague them, and was not a Chance. *Jehoshaphat* joyned himselfe with *Ahaziah* to make ships to go
1.Kin.22.48.49 to *Ophir* for gold, but were broken at *Ezion-Geber*, which casuall crosse befell him for that sin as appeareth by the use *Jehoshaphat* made of it afterwards, for he made not a tush of it but refused to joyne any more with *Ahaziahs* servants: the Prophet also applyed that casuall punishment to that sin.
2. Chr.20.37. The Holy Prophet did not lightly reckon of such a hand of God, but was taught by the Lord to observe it, and to apply it to the particular sinne. Many other instances might be brought to confirme this trueth if need were out of the Scriptures. Therefore this being a rule certaine, then the hand of God may be observed against our Sabbath-breakers; for their prophanations did co-operate to the hurt of many, and to the death of some: They were punished in their actes and deedes doing. It is not the questioning to make the matter doubtfull, that can overthrow the rule laid, nor sickneſse, nor death happening when any are about a good thing; for the good thing, co-operateth not with the sickneſse, nor with the death following: preaching and praying procure not hurts, nor evils, and therefore cannot be produced fitly for this case, to take the sober minde off from observing Gods punishments upon such as we speak of in this discourse.

It is a truth undeniable, that the true estimation of things dependes not upon the events or accidents following it: for where the acts be apparantly good, the ill events and accidents concurring, cannot make the good to become evill, nor to be so judged in any wise mans understanding, nor the party afflicted to be judged ill of, in his good act, by men charitably-minded. But on the contrary, if evill events, and ill accidents meet with ill deedes, there the offenders may without

without the breach of Charitie, be judged to bee justly punished. And I suppose that evill events and ill accidents, happening very often where acts be done which be ill, in great probability, may probably witnesse Gods displeasure against such as so doe evill without prophanely making the Lord to beare false witnesse with us in such a case.

5. For the rule of retaliation, it is not applyable to our purpose, and therefore I passe it by, as neither furthering, nor hindring the cause in hand. Though upon the Lords day God may proceed against prophane men by retaliation, as for instance known to my selfe to be a truth: A lewd fellow tall and strong, in a Market Town upon a Lords day drinking in an Ale-house with his fellow, they fell out about sprinkling of the Cup with an Orenge-pill, and were so inraged, as this bigge fellow wounded the other deadly, whereupon he fled into the Low-Countries; a yeere after the selfe same day twelve-month on the Lords day, in the same Town returned he home; as soone as he was come, one skilfull in fencing (but a little fellow) would goe and drink with him, and in drinking, they two quarrelled about the sprinkling of the Cup with an Orenge-pill, who could doe it best; but when the little fellow stood upon his skill, the other said, that if hee durst say he could sprinkle it either better, or as well as hee, hee he would fight with him, the other apt enough thereto they agreed, fourthwith into the field they went taking their swords; the little fellow after a few bouts, ranne the other quit thorough, who being tall, closed with him, and stuck his sword in the little fellowes back, and broke it, whilst the sword was in his owne body, and then fell down and dyed in the place, the other went back into the Town, but dyed also that day.

6 *Rule.* The conscience of the sinner is many times a good directer to point out to us that cursed thing: If so, then what shall we say in this case? for divers Prophaners of the Lords day, have upon their hurts felt withall the accusation of conscience, and acknowledged, that those harmes befell them for doing such things as they did on the Lords

Lords day. Some dying bewailed their sinnes, others living made good use thereof, and herein reformed themselves, of which examples may bee brought to make this good.

From all this which hath been delivered, it may appeare I hope that it is not rash presumption, nor any vaine, and prophane observation, to take notice with reverence of the immediate, the mediate, and casuall judgements which happen upon the Lords day, for the better stirring of us up to the sanctification of the whole day, with readinesse of will, to the honour of our Lord Jesus, so it be without superstition, and hypocrisie; which such as understandingly know to observe the day aright, are farre from both in their intention and practice.

CHAP. XXVIII.

Of the serious ponderation of these things.

CHristian Reader, that lovest thine owne soule, lay aside all prejudice in the cause, labour for selfe-deniall, and be in love with the truth: Behold the Primitive times, weigh the records of our Church, the care of Emperours, and Kings, take notice of the Decrees of Councells, and Synods, the judgement of the learned in the Church, both the Ancient and Moderne, the many to the few of a contrary minde, and lay to heart these severall kinds of Gods judgements, by all which we may see, what God, and all good men, would have us to doe, and what to avoid on this day without any Judaizing at all; For we doe not put, as the Jewes did, holinesse in the day, as holy in it selfe, but as a day set apart by divine authority, for holy duties: Nor doe we make our rest holy, but in the use of it requisite to holy performances of the sacred duties of the day: for without cessation from our own profits and pleasures, we cannot apply our selves to Divine Services; and therefore it being both as a meanes to take us off, from the hinderances of holy duties, as also a furtherance

to

to the exercises of holinesse, which on this day are publickly and privately to be performed, we presse the keeping of a Rest: If we be well understood, I suppose none would say, wee did Judaize, nor call us by the new reproachfull name of *Sabbatarians*: we hold no more for restraint, than holy men have done in former ages. Doctor *Heylin* doth tell us that the fifth and sixth Centurie were fully bent to give the Lords day all fit honour, not only in prohibiting all unlawfull pleasures, but in commanding a forbearance of some lawfull businesses, such as they found to be most hinderance to religious duties. S. *Augustine* long before, allowed on the Lords day no wandring about woods, and fields, with noyse and clamours, no telling of tales, no playing at dice, nor dancing on this day: yea, he findes fault, that whilst they rested from a good work, the work of their calling, they rested not from vaine and trifling works, as if (saith he) one time of the day were set apart to the Service of God, and the rest of the day and the night, to their owne pleasures. *Tertullian*, before him telleth us, how holily the Sabbath was kept after the breaking up of the Congregation, as before hath beene delivered. And it is worthy to be marked out of Doctor *Heylin*, though he make mention of recreations, *cap.* 3. *pag.* 84. *&* *cap.* 4. *pag.* 123. in his Historie of the Sabbath; yet hath he not produced any one testimonie of any one Father for the now conceit of Christian libertie concerning recreations, of which he saith, after dinner until Evening Prayer, and after Evening Prayer untill the time of Supper, there is no question to be made, but all were practised, which were not prohibited: But had there beene proofes, hee surely would have produced one Father or other for them. But come we now to our Opposites, and see what they say for us without Judaizing, and insteed of all the rest, I take only here the learned, Bishop *White*, who saith thus, so farre forth as secular labour, and pastime, or recreation, are impediments to sacred and religious duties publick or private to bee performed upon holy dayes, they are to be avoided, and abstinence from them must be used according to the equitie of divine law, and the

In Serm. de tempo. 251.

See before Mr. *Prerewood.*

Pag. 226. 227. 261.

precept of the Church, otherwise they are sacrilegious (citing *Cyrill* for his purpose) because they are meanes to robbe God of his honour, and to hinder the spirituall edification of Christian people; and because abstinence from labour, and from recreation upon the holy day is subservient to the exercise of religious duties; and on the contrary, secular labour, and pastime are impediments thereunto, and if they be acted at such times, as the precept of God, and the Church prohibite, they are prophanations of Gods holy day: The same learned Father in another place in his book against *Braborn*, saith, that because the Lords day, and other holy dayes are devoted to the Service of God, and appointed to the exercise of religious and spirituall duties; Christian people are to perferre their religious offices of those dayes before their wordly pleasures, and profit, and the more observant they are hereof, the more they please God, if other actions of their life, be sutable to their devotions: yea, he saith further (and so much as we may say, and no more) that devout Christians, who are so piously affected, as that upon the Lords day, and other holy dayes, they doe resolve to sequester, and retire themselves from secular businesses, and ordinary pleasures and delights, to the end they may more freely attend the service of Christ, and apply their mindes to spirituall and heavenly meditations, are to be commended, and encourged: For the doing thereof, is a work of grace, and godlinesse pleasing and acceptable to God: for which he quoteth, *Col. 3. 2. Joh. 6. 27.* Let none say, that flesh and blood cannot apply it selfe so holily, an whole day together: for, first, flesh and blood shall not inherit the kingdome of heaven, *1 Cor. 15. 50.* Secondly, we must strive to doe by grace, what wee cannot doe by nature, else we shall never doe at any time true service to God, according to any of his Commandements. Thirdly, God must not loose his right of service from us, because we have procured to our selves wretched natures, soone weary of all spirituall duties. Fourthly, lazie servants can hardly undergoe any labour, much lesse to hold out a day, yet the awe they beare to their earthly Masters maketh them to doe it: so should

Object. *Answ.*

should Gods feare move us to this. Fifthly, Imperfections through corruption of nature are one thing, for they bee in the best; but to nourish them, and willingly to yeeld unto them, is another: I cannot doe what I ought by nature, will I therefore not endeavour to doe what I should doe by grace? God forbid. Sixthly and lastly, let me ask any pious heart, any conscionable Christian, why should men be more indulgent to weak nature, yeelding to flesh and blood, in and about the fourth Commandement, for keeping of a day wholly to him, than in and about our whole service and obedience to any of the other nine? Seeing God hath made his displeasure so remarkable in many judgements against Sabbath-breakers, both aforetime under the Law, and now since under the Gospel.

Let me againe ask, is there any true Christian and lover of Jesus, but will out of conscionable and mature deliberation approve of such a pious and heavenly observation of the day, as the before mentioned reverend father speaketh of, yea and count them most happy that could delight themselves in so heavenly a manner, for the only honour and glory of Christ?

If so, then let me once more be bold here to ask: First, why are any derided, mocked, and abused with the opprobrious name of *Sabbatarians*, who seek thus to extoll and magnifie the Lord of life without Jewish superstition? Secondly, why should any bee offended with the endeavour in any to keep strictly the day, though they cannot attaine to the perfection of it? seeing it is not reprehensible; no Scripture against it, no Fathers reproving it, no Councell condemning it, nor any holy men censuring it, as Judaizing in any age, since the glorious Ascension of Jesus Christ? Thirdly, why may not men bee taught thus to doe? why may they not be exhorted to put to their best endeavoures to attaine unto it in the best manner they can, so it be without superstition and putting any holinesse in the day it selfe? Fourthly, why should wee not on this day, one day in the week, give Christ all the glory we can possibly, in our love to him, and most solemnely shew it forth to the further

gracing and magnifying of his name? If any be desirous to answer these questions, let them first turne their thoughts to Christ, and hearken then what conscience will say, and thereafter make their answer.

CHAP. XXIX.

Concerning sports unlawfull at all times, much more on the Lords day; and why sports lawfull at other times, are on this day to be forborne; with some objections made, and answers to the same.

See Master *Benham* his Society of Saints *pag.* 160. 176. his religious and large discourse about sports and recreations.

CONcerning sports, games, and pastimes, it is agreed upon, that they are not all of one sort: Therefore let us consider what those be which are to be forborne on the Lords day.

1 All sinfull vanities, which bee unlawfull by Gods word, as fooliſh talking, and jeasting, *Eph.* 5.4. Idle words, *Mat.* 12. 36. corrupt communication, *Eph.* 4. 29. toying wantonnesse, *Rom.* 13.13. Compotations, excesse of wine, or strong drink, lascivieusnesse, either in words, songs, gesture, or action, banquettings, 1 *Pet.* 4. 3. Revellings reckoned among the sinnes of the flesh, which seclude from heaven, *Gal.* 5. 29. and practised amongst the Heathen, and condemned by S. *Peter*, as Heathenish, with other sins accompanying it, 1 *Pet.* 4. 3. Ryoting, *Rom.* 13. 13. These so condemned by God himselfe, none may use at any time, and much lesse on the Lords day, or any holy day: And yet if our pastime-followers bee with-held from all these, their rude sporting would be no delight to them: For the common Rusticks doe horribly defile themselves with these things, as the fruits declare in their drunkennesse, fighting, quarrelling, bastard-breeding, and the like, besides murthers committed sometimes.

1 Pet. 4. 3.

2 All sports, games, pastimes, and pleasures, which bee made unlawfull by the Lawes of our Land, and Canons of our

our Church, are not to be used at other times, then not on the Lords day, by the rude vulgars and common multitude, who are prohibited, first all Beare-baiting, Bull-baiting, Interludes, common Playes, Bowling, Diceing, Carding, Tables, Coits, Cailes, Luggets, Shove-groat, Foot-ball, Fencing, and all meetings out of their owne parishes on the Lords day, for any sports or pastimes whatsoever. Secondly, All such sports and pleasures as cannot be done, but by such persons as are prohibited to wander abroad, and by the Law judged to be vagabonds, and wandering rogues: such bee Jugglers, Fortune-tellers, Fencers, Gipsies, Players, Pipers, Harpers, and wandering Minstrels, Players upon Tabors, and Timbrels, Souldiers tossing the pike, going as wanderers to get money on this day. Thirdly, all pleasures in prohibited places, as Gaming-houses, Bowling-alleys, and Tipling-houses. Fourthly, all sports whatsoever in the Church or Church-yard forbidden by the Canons of our Church in those places; and here, methinks, the reason is good, if sports and playes pollute an holy place, then sports and pastimes pollute an holy time.

3 All sports, games, playes, pastimes, and pleasures, as have been condemned by the consent of ancient Fathers, Imperiall Constitutions, edicts of pious Kings, by the learned Fathers, and Divines in Councells and Synods, and many grave and worthy Clerks, Protestants, and Papists, have spoken against it, in honour and due reverence to their persons, and learned judgements, we should forbeare on the Lords day: For that in other things they are much regarded, their judgements are approved, and their authorities alleadged. And may it not seem reasonable unto us in this thing, which men acknowledge to be only matter of recreation, to condiscend unto them? especially considering that no ancient Father, no Councell, no Synod, can be produced for allowance of sports, games, playes, and pastimes to be used upon the Lords day: nor can be exercised on this our Lords day within the bounds of the Apostolicall rules, made by the holy direction of Gods spirit, for the use, and practise of indifferent things which may not be done to greive another uncharitably.

bly, *Rom.* 14. 15. nor whereby another may stumble, be offended, or made weak, *verse* 21. 1 *Cor.* 8. 13. For we must give no offence, 1 *Cor.* 10. 32. nor must we look what simply in it selfe is lawfull, but what is convenient, or expedient, or profitable, 1 *Cor.* 6. 12. and 10. 23. and that the same be to the glory of God, 1 *Cor.* 10. 31. These rules are holy and heavenly, and binde the Conscience though upon conceite of Christian liberty, few make conscience of observing them, when yet notwithstanding, the Christian liberty which some talke of, if it be not rather licentious looseneſſe, is either restrained within the limits of these rules; Of which the Apostle Saint *Paul* made great Conscience; but many in these dayes make a very jeast and mocke of, as too precise a incitie, and a losse of Liberty. What the sports, games, pastimes and pleasures be, which the Fathers have declaimed against what the edicts of Kings and Emperours have disanulled, what Councells and Synods have decreed against, and what Learned and Godly men have both written and spoken against, have been before set downe, to which I adde here *Concilium Antisiodorense* in *Anno.* 614. a thousand yeares since, at which were 45 Bishops and others of the Clergie, learned men, who did forbid, and expell publick dancing of women: *Synodus Turonensis* in *Anno.* 1583. prohibited on the Lords day, rioting, publick Feasts, Galliards, Dancing, Clamours, Morices, Hunting, Hawking, to serve wine or victualls in Innes, or victualling houses, to any but strangers, the playing of prizes, Comedies, Tragedies, and other spectacles. In *France*, in the raigne of *Charles* the ninth, and *Henry* the third, all dancing was prohibited under paine of imprisonment: For what doth dancing produce in the rude vulgars, but lascivious wantonneſſe, and the fruit, the begeting of bastards, and sometime thereupon hath ensued unnaturall murthers by Mothers, thereby thinking to hide the former sin: Of which there be too many examples, and of which one instance before of one gotten with child on the Lords day at night, after dancing.

1 Cor. 8. 13.

4 All sports may well be judged to be forborne on the Lords day, which God hath by his hand shewed his displeasure

sure against, upon the actors on this day: for the reverence we owe to God, in beholding his handy work by which he lessons us, and giveth us instruction; if it be not to observe the day better, to what then? if we shall make this use of it I am sure we doe not offend. Thus we see what sports are on this day to be laid aside; And if so, I hope well, the day will be better employed of many.

Let it not be offensive to any that I propound these Reasons to their pious considerations to leave their pastimes this day.

1. The Scripture forbiding the doing of our owne waies, finding our owne pleasures, and speaking of our owne words *Esay.* 58. 13. By our *owne* he doth meane what we do please to doe, or speake without warrant from him, of our owne heades, from our owne worldly or carnall desires, for all this is properly our owne; But if we doe what God commandes, and what he warrants us, that is not properly our owne, but Gods: For in the former we doe serve our selves, and are our own: in this we serve God, and are his. This scripture is the only place in holy writt which teacheth us how to keep a Sabbath spirituall unto God, by teaching first what to avoide, and then what we should be taken up with, on this day (to wit) with an honourable esteeme of the day, in considering whose day it is, Gods holy day; then what delight we take in it, as a Sabbath day, and count it honourable, and so doe him honour, shewing that we delight our selves in the Lord, *verse* 14. This text speaketh first, of nothing proper to the Jewes, but what is common to us, in keeping our Christian Sabbath with them. And therefore the Prophet doth mention onely the Sabbath day and not their seventh day. Now Christ is still Lord of the Sabbath, *Matt.* 12. 2. Here is nothing spoken but what is durable for ever, in keeping an holy day to the Lord: which is, First, That the day be held an holy day. Secondly, That it be of the Lord. Thirdly, That it be a rest day. Fourthly, That we delight in it and esteeme it honourable. Fifthly, That on this day we honour him, not doing what we please, but forsaking our selves, do what he would have us to doe, and so

Heb. 4. 10. *Iudg.* 2. 19.

so to manifest our delight to be, that day in the Lord: In all which I would faine know what is there that doth not belong to us in keeping our Christian Sabbath? Thirdly, the scope of the Prophet tendeth as well to us, as to them: for as in the former part of the Chapter, he had laboured to reforme the abuse in their Fasts, so here the abuse in their Jewish keeping of the Sabbath externally in an outward service, and rest, mixing with all their own wayes, pleasures, and speeches, but did not keep it as holy to the Lord, in a spirituall manner, with delight to honour God, as they ought to have done. Doth not this tend to the reformation of keeping our Sabbath, as most doe, as the Jewes did theirs, externally, mixt with our own wayes, pleasures, and speeches, but not internally with a spiritually delight in the Lord? Therefore this Text is fitly urged by our Learned Divines for the religious observation of our Sabbath day.

2 The force of the fourth Commandement, is yet of continuance, and bindeth us, as in the former Treatise hath been proved, on our Lords day; and first to a rest, then to the imployment of that rest to an holy use, and so to keep the day holy. But sports and pastimes are not (to speak properly) any rest, nor are they any holy duties for which we rest, thereby to keep the day holy to God: Therefore to be forborn this day.

3 It is reasonable in all equitie, to give God one day wholly to him for spirituall worship and service, and for the spirituall good of our own soules for ever, who hath given us six whole dayes for our own service, and for our outward and worldly estate concerning our bodies, which be here but for a time: why should wee then grudge to forbeare sports for one day, denying God his own right, and our poore soules their spirituall good, for to satisfie the corrupt minde with corporall delights on this day?

4 The libertie of sports, pleasures, and pastimes, on this day, steale away the heart from God in time of Divine Worship: The thoughts of these pleasures choak the seed of the word, for pleasures as well as worldly cares choak them, saith Saint *Luke*, and more too, saith Learned Bishop *Downham*,

Luk. 8. 14. On the fourth Commandement.

Downham, for nature saith, he presseth youth more to plea-sure, than others to their wordly profits. So that the thoughts of them doe not only hinder in time of hearing, but doth quite take away the heart, from after-meditation, private prayer, and conference, without which hearing for the most part becommeth fruitlesse. Now if this libertie were restrayned, and they set to singing of Psalmes, and other Christian, and heavenly recreations (as *Durand* before calleth them) they knowing whereto they should hold, they would bee more attent in the Church, and better exercised out of it: especially, if they were made to know, that not to serve the Lord God with joyfulnesse, and with gladnesse of heart, doth not a little anger, and provoke God to wrath, *Deut.* 28. 47.

5 If sports, and pastimes have any allowance from God, it is either Legally or Evangelically. But not Legally, for the letter of the Law bindeth strictly: Not Evangelically, for albeit the rigour of the Law, be mitigated by the Covenant of grace, and wee by Christ freed from the curse thereof, yet nevertheless we are tyed in love, and in thankfulnesse to the uttermost of our power, with all our hearts, mindes, soules, and strength to serve him, and to take the benefit of such times, as bee set apart for his glory, and worship, and to be taken up therein with spirituall delight in such service to the Lord our God. For grace is more binding by the Gospel upon the regenerate, than the Law can bee forceable upon naturall men: If therefore the Law doth not admit of idle sports on the Sabbath, then much lesse the Gospel, which doth more enlarge our hearts with the love of Christ, and more forceably takes us off from making any provision for the flesh, to fulfill the lusts thereof, if in truth it be powerfully in us.

6 All sports, and pastimes on the Lords day are to be forborne, whilst the lawfulnesse and unlawfulnesse is in question by the most judicious and greatest Divines at home and abroad, and the same not decided for lawfull, by any of the Fathers, Councells, or Synods, but rather held unlawfull: for in such a case to forbeare is safe without sin, but

if any one shall sport, play, or use pastimes, on this day, must either side with the one sort, or with the other, and yet unresolved, because the controversie stands undetermined by some indifferent Umpire, or he doth presume of his own knowledge, to be able to judge in such a doubtfull case, to lead his conscience to doe such things, which is both too high a conceit, and very dangerous, or else is daringly over-bold in love to sports and pastimes to follow his pleasure and will, whilst his conscience must needs remaine in suspence and doubting, which is no little sinne, *Rom.* 14. 23. and is no small signe, that such a one is a lover of pleasure more than a lover of God, in that he dareth to attempt the wounding of conscience, and the breaking off of his sweet peace between God and him, by so short a time of carnall delights: For acts in doubtfull cases cannot be without sinne, and to sport with sinne is folly, which without pardon is the soules deadly wound, and destruction of the whole man.

7. Nothing is more warrantable to be done on this day, and on this our day under the Gospel, than was on their day under the Law; understanding the Law in its originall, and set apart from the accessory precepts added thereto, and durable only for a time. But under the Law, no sports or pastimes for corporall pleasure were allowed on their Sabbath day; and therefore to be forborne on this day: For, concerning sports on their Sabbath, wee read not in any place of the old Testament, either for allowance or practice thereof. Indeed, we read in *Exod.* 32. 6. 18, 19. of eating, drinking, and rising up to play, singing, and dancing; but it was upon a day made for the service of the golden Calfe, and honour thereof, but condemned by S. *Paul* 1 *Cor.* 10. 7. and greivously punished by the command of *Moses*, *Exod.* 32. 28. we also read (but when there was no King in *Israel*, and when every one did that which seemed good in his owne eyes) that the daughters of *Shilo*, on a Festivall day of the Lord, came out in dances, *Quod erat*, saith *Peter Martyr* on this place, *Die Festo abuti*: Neither doe wee read, that it was a mixt dancing of men and women together, as our

Iudg. 17. 1. & 18. 1. & 19. 1. & 21. 25.

dances

dances pleaded for commonly be, contrary to all the instances in holy writ. We may also heare what that learned Bishop *White* telleth us, how the Rabbins out of the *Talmud* affirme, that it was permitted yong people to recreate and sport themselves upon some part of the Sabbath, with running, leaping, or dancing, provided that it bee in honour of the Sabbath: Note this well, then not for meere corporall recreation, as our youths use their sports. But what credit can be given to these late Rabbins? For it is well knowne, that the Jewes in the time of the Fathers, became prophaners of their Sabbaths, by revelling, and the like, as learned Doctor *Prideaux* witnesseth; and therefore their example not to be imitated or regarded. Page 138.

8 Needlessely to doe on the Lords day, what may (if but propably) hazard sinning, and so the provoking of God to anger, is a great presumption that the hearts of such are not possessed with that holy feare, which maketh men ever jealous of their doings, lest peradventure they should at any time offend God. But for such to sport on the Lords day, as have vigour, strength, and health, to expresse the bodies activity in their pleasurable delights (for of such the controversie only is) it is needlesse, whether you respect their bodies, or their mindes, and spirits. And therefore of such are sports to bee forborne this day.

1 *They are not needfull for the body:* If the body hath lost any strength by weekly labour, stirring sports, and pastimes which are commonly performed with violent motion, cannot repaire the lost strength. First, they are not the ordinary meanes appointed by God for recovery thereof, but wholsome food, quiet rest, moderate sleep, good physick, and the like, as the cause shall require. Secondly, sports, and pastimes are commonly so violently pursued, as mens bodies grow thereby the more weary, and so in stead of repayring, decay their strength. Thirdly, for ordinary and common refreshment, for the reviving of the body to returne with more lightsomenesse and alacrity to work, God hath given the painfull labourer rest and sleep in the night, for every dayes labour a nights rest, for six dayes, six nights, as in

his wisdome he thought fit, and sufficient, according to that in the *Psal.* 104. 22. 23. Man works on the day, and rest at Evening. But now for bodily strength, if weakned by labour in the weeke before, to refresh it for the weeke following, a man hath first the Saturday night, then the whole Sunday from servile labour, and lastly Sunday night, two nights and a day for corporall rest, so that to an healthy body apt for labour recreations, sports, and pastimes this day are needlesse, for if every nights rest in the week day can by Gods blessing preserve strength, recover the decay of it, and make it apt for new labour, then much more two nights and a day, if we pray for a blessing thereon. Fourthly, The persons addicted to sporting may be reduced to three sorts, either to industriously-painfull, or to slack-handed, idle and lazy in worke, or to the holy day persons, such as either have little or nothing to doe, living idlely like Droanes in an Hive upon the sweat of other mens brows, inordinate livers not worthy to eat: These last neede no recreations but rather a whip for correction. The second sort are either rich mens children, (not wearied with worke whose labour is rather a loytering then painfull diligence) or slouthfull servants; sports, and pastimes to these two rather increase in them idlenesse than a will to work, for these commonly are they which follow most after sports: And experience telleth us, that such as most love pleasure, are the least takers of pains, the greatest Loyterers, and the laziest work-men, and labourers. *The third sort* which get hardly their living with the sweat of their brows, poore men, and their poore children, crave quiet rest, and not painefull pastime. For sports are often performed with greater labour of the body then the work of a mans vocation. Rest is best for these, and sporting, and pastime needlesse in respect of their bodies.

2 Thess. 3.

2 *They are not needfull for the minde and spirit:* For what good can sports, gameing, and pastime, afford man in this respect on this day, after he hath been in Gods house? Can they sharpen his desire to returne more chearefully to delight in holy duties? It is impossible, and the clean contrary is found by experience in such as turne the Sabbaths holy

holy rest, and their time, which should be for meditation, into pleasureable recreations.

They cannot this day set an edge on, nor sharpen the spirit to make the body more vivacious, chearfull, and lively to goe about a mans calling, trade, art or profession, in the week following.

1 *Sports and pastimes on one day have no such vigour and force to hold up the spirits* for an after dayes worke.

It is the nights rest, and not the sporting on the Lords day, that doth it.

2 *They are not seasonable recreations on this day, to quicken the spirits by them*: For seasonable recreations is in labouring time, and is to be intermixt betweene labour, and labour, for to refresh the wearinesse of the spirits, to returne speedily againe to labour. Recreation is, or should be, as a baite to a Traveller, a bit, and away, as a wheting to a Mowers sithe to cut afresh, or as an houres sleepe in the day time, short and sweet, to a wearied man, that must hold to his work: But the Lords day is not the time of Labour, but of rest: There is a rest a night before, there is a rest on the day, and the nights rest following: What needs then recreation in the time of so much rest, when recreation hath ever relation to labour, and not to ease.

3 *There is no cause of the dulling and blunting of the spirits on this day*, that there should need sports, and pastimes for recreation: For if *the spirits be wearyed* this day, it is one of these waies following.

1 *Either* with bodily labour about worldly businesse, which ought not to be done, which rather men should with tears bewaile, then leaving labour to runne to sports for recreation.

2 *Or with the* rest of the body in doing nothing, but either standing idlely, sit chatting, or lying asleep like beasts, and so become drowzie, or lazie.

Because most persons ignorant of the heavenly use of an holy rest, know not how to bestow the time, but either about the world, or about pleasures, when they are out of the

Church. But the well instructed know how to spend it better, and if slouthfull drowsinesse should take hold on them, they know how to stirre their bodies by walking, and in walking to meditate on Christ and his benefits alone, or to have some to conferre with, or to goe else alone to prayer, or having a family to instruct them, and so shake of their slouth, and not by gaming, sporting, and playing.

3 *Or else the spirits are dull by going to the Church, and there continuing for the time:* If this be alledged;

1 I aske, how long are such persons in the whole dayes space at the Church? In some Parishes (and too many of them) one houre in the forenoone, and lesse in the afternoone, or an houre and halfe in the forenoone, and as much in the afternoone, and grant to the utmost in the whole day, three houres and a halfe, or foure houres, and that also at divided times, with a long pause betweene, perhaps of three or foure houres. Can foure houres in and about Christs Service and Worship, in twenty foure, dull and weaken the spirits of any, which carry the name of Christians, and have any life of saving grace in them?

2 I aske againe of these lovers of pleasures, first, whether they come soone to Church, and are at the beginning, and so abide to the end? Secondly, while they stay there, doe they not sleep? or doe they not sit idlely gazing about? or are they not carryed away with many by-thoughts? If so, as too true, can they then plead the dulling of their spirits by so staying sinfully in the Congregation, drawing neare with their bodies, but in soule and heart be farre from God?

3 I aske them, are they indeed devout Worshippers, and attentive hearers? and doe they so understand themselves, that they know what they have beene doing, what they have reaped thereby? then surely they cannot depart away dull in spirit, but bee glad of that they have heard, glorifying the word of the Lord, and so depart away with joy, because they have understood the words declared to them. Neither is it possible, that they should be so possessed with such prophane dotage and folly, that they should think

Act. 13. 48. Neh. 8. 12.

think (if they found any dulneſſe in hearing) that ſporting and playing, gaming, and paſtime, to be the meanes to remove ſuch ſpirituall dulneſſe, and to recover their ſpirits to a more chearfull and quicker attendance to Gods word, with joyfulneſſe of minde and heart in the uſe of Gods ordinance? So to think is both without religion, and alſo void of very reaſon it ſelfe.

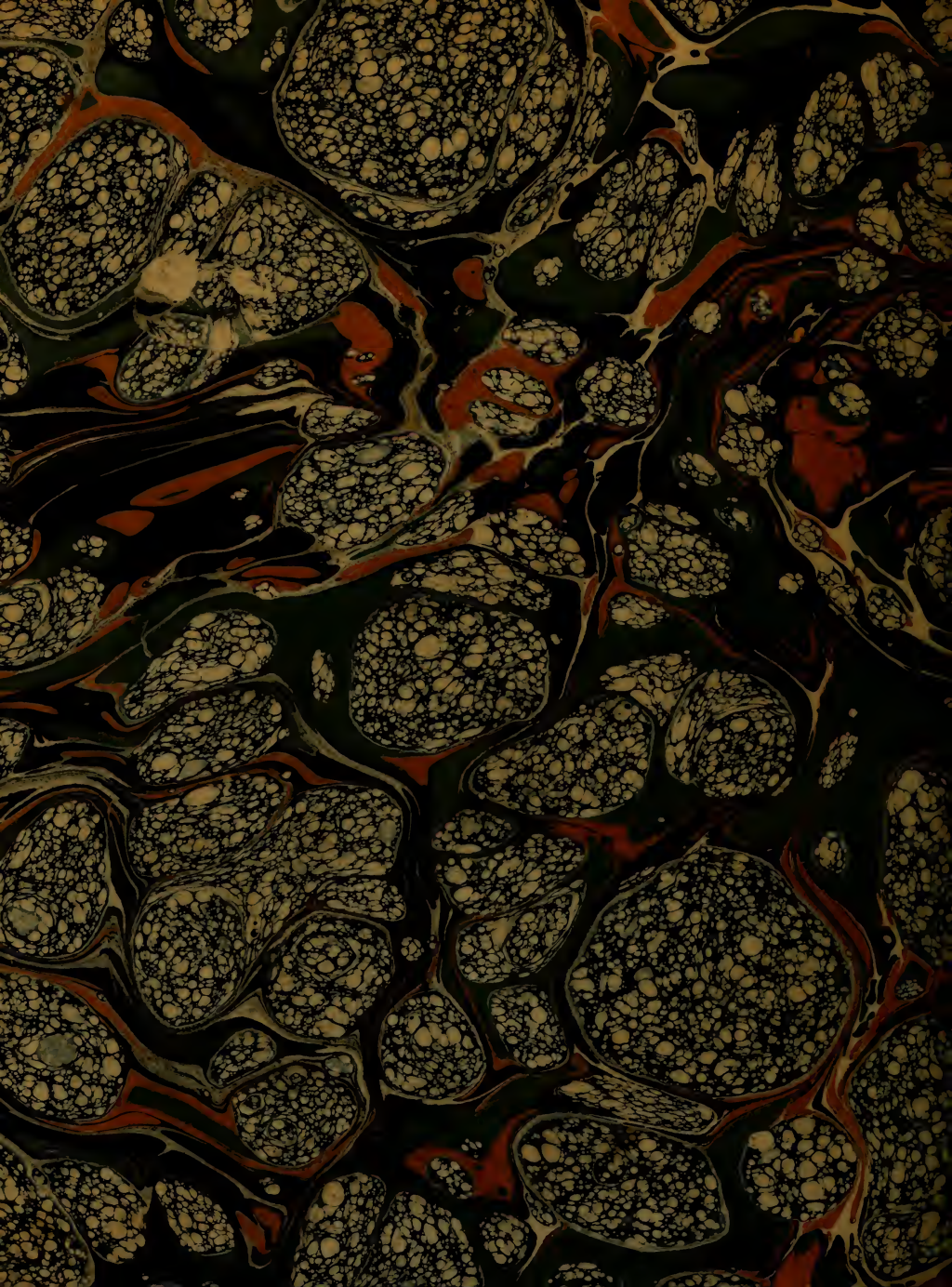
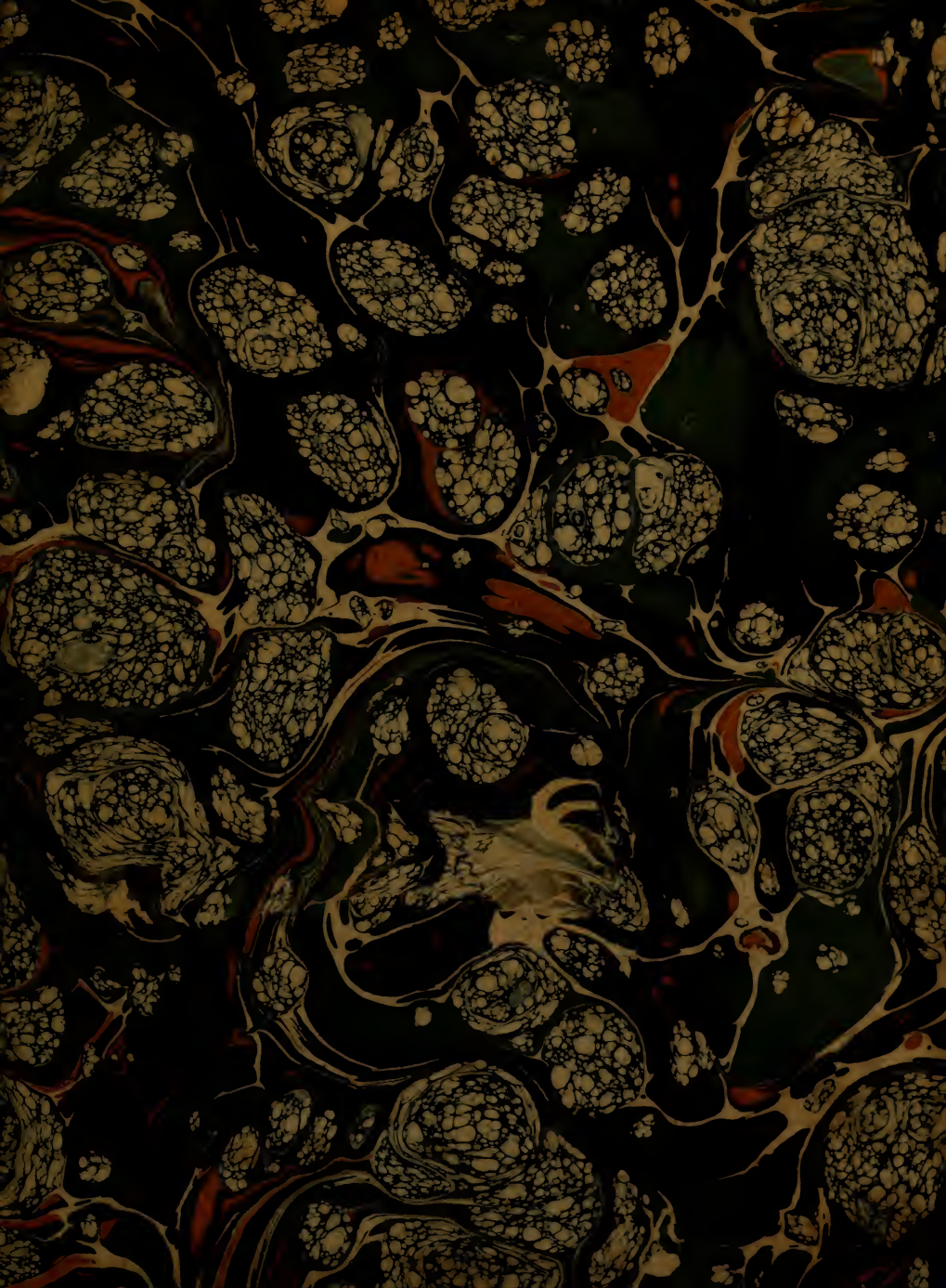
Therefore from hence, and from the ſubſtance of all that hath beene ſaid, I conclude, that on this day, ſports, games, and paſtimes, are needleſſe, and to be forborne.

And here I end, praying thus for my ſelfe and others.

Oh Lord have mercy upon us, and incline our hearts to keep thy Law; And this our ſacred day, to the honour of thy Sonne our Lord Jeſus Chriſt: And from Judaizing and Paganizing; And from all prophaneſſe good Lord deliver us.

JOHN 7. 17.

If any man will doe his will, hee ſhall know of the Doctrine whether it be of God, or no.

Finis hujus Operis.

Si Deus nobiscum quis contra
nos